

# THE Anti-Slavery Reporter.

Published under the sanction of the  
British and Foreign Anti-Slavery Society.

Series 4. }  
Vol. XI., No. 3. }

MAY & JUNE, 1891.

{ PRICE 6d. POST FREE.  
{ GRATIS TO SUBSCRIBERS.

CONTENTS.					PAGE
GOOTOO AND INYOKWANA	...	...	...	...	89
<i>Writ of Habeas Corpus</i>	...	...	...	...	89
<i>Chancery Suit</i>	...	...	...	...	90
Report of the Case from <i>The Times</i>	...	...	...	...	90
Guardians Proposed by the Society	...	...	...	...	93
Intervention of the Roman Catholics	...	...	...	...	94
CARDINAL MANNING'S Scheme for Guardians	...	...	...	...	94
FREE <i>versus</i> SLAVE LABOUR	...	...	...	...	95
LOVEDALE, SOUTH AFRICA	...	...	...	...	96
MOROCCO—					
Opening of the Interior	...	...	...	...	97
Slave-Trade in	...	...	...	...	116
<i>The Afrikaner Bond</i> AND THE FLOGGING BILL...	...	...	...	...	98
SLAVE REVOLT IN THE COMORO ISLANDS	...	...	...	...	98
GERMAN PROTEST AGAINST THE SLAVE-TRADE...	...	...	...	...	100
PARLIAMENTARY	...	...	...	...	101
SLAVERY IN MANIPUR	...	...	...	...	102
MAJOR WISSMANN ON THE SLAVE-TRADE	...	...	...	...	103
SLAVE-TRADE IN INDIA	...	...	...	...	104
THE GRAND OLD MISSIONARY OF THE SAHARA	...	...	...	...	105
REPORTED OUTRAGES ON QUEENSLAND ABORIGINES	...	...	...	...	109
DEATH OF AN OLD SLAVE	...	...	...	...	112
BRITISH GALLA LAND	...	...	...	...	113
SLAVE-TRADE IN EAST AFRICA	...	...	...	...	114
ANTI-SLAVERY MEETINGS AT BRUSSELS	...	...	...	...	115
LORD SALISBURY'S VIEWS ON ASIA AND AFRICA	...	...	...	...	117
LABOUR RECRUITING IN THE SOUTH SEAS	...	...	...	...	122
PORTUGUESE ZAMBESIA	...	...	...	...	123
REVIEW— <i>New Light on Dark Africa</i> ...	...	...	...	...	126
RELIGIOUS COLONISATION OF AFRICA	...	...	...	...	133
LETTER TO THE EDITOR—Captain HORE on "Darkest Africa"	...	...	...	...	134
A STORY OF RESCUED SLAVES	...	...	...	...	135
A VISIT TO KATANGA	...	...	...	...	136
SLAVE-TRADE BETWEEN TONQUIN AND CHINA	...	...	...	...	136
KHAMA, A CHRISTIAN AFRICAN KING	...	...	...	...	137
SLAVE-TRADE IN THE DUTCH INDIES	...	...	...	...	137
EGYPT—					
Report by Sir EVELYN BARING	...	...	...	...	138
Reforms in Egypt under English Guidance	...	...	...	...	141
Colonel Sir COLIN SCOTT-MONCRIEFF	...	...	...	...	144
THE STATUTE LAW REVISION BILL	...	...	...	...	145
THE RATIFICATION OF THE GENERAL ACT OF THE BRUSSELS CONFERENCE	...	...	...	...	145
SLAVERY IN BRITISH SETTLEMENTS	...	...	...	...	146
OBITUARY—					
Sir R. N. FOWLER, Bart., M.P.	...	...	...	...	147
Rev. JACOB MILLS	...	...	...	...	148
MISSIONARIES AND THE SLAVE-TRADE	...	...	...	...	149
FORM OF BEQUEST	...	...	...	...	149

PUBLISHED AT THE OFFICES OF THE SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.

# The British and Foreign Anti-Slavery Society.

## PATRON:

H.R.H. The PRINCE of WALES.

### PRESIDENT.

ARTHUR PEASE, Esq.

### VICE-PRESIDENT.

EDMUND STURGE, Esq.

### TREASURER.

JOSEPH ALLEN, Esq.,

### COMMITTEE.

ARTHUR ALBRIGHT, Esq.  
J. G. ALEXANDER, Esq., LL.B.  
WILLIAM ALLEN, Esq.  
W. WILBERFORCE BAYNES, Esq.  
G. BINYON, Esq.  
J. BEVAN BRAITHWAITE, Esq.  
SIR T. FOWELL BUXTON, BART.  
SYDNEY BUXTON, Esq., M.P.  
JAMES CLARK, Esq.  
J. V. CRAWFORD, Esq., late Consul in Cuba.  
DR. R. N. CUST, F.R.G.S.  
R. W. FELKIN, Esq., M.D., F.R.G.S.  
SIR FREDERIC GOLDSMID, K.C.S.I.  
HENRY GURNEY, Esq.  
D. HACK, Esq.  
EDWARD HARRISON, Esq.  
WILLIAM HARVEY, Esq.  
JAMES HENDERSON, Esq.

CALEB R. KEMP, Esq.  
JAMES LONG, Esq., M.A.  
HIS EMINENCE CARDINAL MANNING.  
ALFRED E. PEASE, Esq., M.P.  
ARNOLD PYE-SMITH, Esq.  
FRANCIS RECKITT, Esq.  
J. FYFE STEWART, Esq.  
REV. R. WARDLAW THOMPSON.  
DR. E. UNDERHILL.  
REV. HORACE WALLER, F.R.G.S.  
W. H. WARTON, Esq.  
REV. J. O. WHITEHOUSE.  
FREDERICK WHEELER, Esq.  
REV. J. H. WILSON D.D.  
W. H. WYLDE, Esq., C.M.G. (late of the  
Foreign Office *Slave-Trade Department*).  
REV. J. C. YARBOROUGH, Chislehurst.

### CORRESPONDING MEMBERS.

G. T. ABRINES, Esq., Tangier, Morocco.  
FRANK ALLEN, Esq., Alexandria.  
FRED. ARNOT, Esq., S.W. Africa.  
B. R. BALFOUR, Esq., Drogheda.  
HON. H. A. BOVELL, LL.B., Attorney-  
General, Barbadoes.  
COMMANDER V. L. CAMERON, R.N., C.B.  
REV. H. CLARK, Jamaica.  
DR. DUTRIEUX BEY, Paris.  
PROF. H. DRUMMOND, F.R.S.E., Glasgow.  
EMIN PASHA, Equatorial Africa.  
H. H. JOHNSTON, C.B., H.B.M. Consul-  
General Mozambique, and Commissioner  
Nyassaland.  
SENOR A. R. JURADO, London.  
HIS EMINENCE CARDINAL LAVIGERIE,  
Algeria.  
DR. F.L. de GUZMAN LOBO, Rio de Janeiro.  
THE VENERABLE ARCHDEACON MAPLES.

WILLIAM MORGAN, Esq., Birmingham.  
G. MOYNIER, Esq., Geneva.  
SENHOR JOAQUIM NABUCO, late  
Member of the Brazilian Parliament.  
J. A. PAYNE, Esq., Lagos, W. Africa.  
SENHOR A. REBOUCAS, Lisbon.  
DR. GERHARD ROHLFS, Weimar.  
DR. A. M. ROSS, Toronto.  
REV. A. V. SCHELTEMA, Amsterdam.  
DR. G. SCHWEINFURTH, Cairo.  
REV. LAWRENCE SCOTT, late of Nyassa.  
DON LUIS SORELA, Spain.  
JOSEPH THOMSON, Esq., Dumfries.  
REV. E. VANORDEN, Rio Grande do Sul.  
M. COURTOIS DE VICOSE, Toulouse.  
J. G. WHITTIER, Esq., U.S.A.  
REV. J. WILLIAMS, Nyassa.  
A. B. WYLDE, Esq., Suakin.

### SECRETARY.

CHARLES H. ALLEN, F.R.G.S.

ASSISTANT SECRETARY: J. EASTOE TEALL.

FINANCIAL AND TRAVELLING AGENT: FREDK. C. BANKS.

Bankers: Messrs. BARCLAY, BEVAN, TRITTON & Co., 54, Lombard Street

Office: 55, NEW BROAD STREET, LONDON, E.C.

# The Anti-Slavery Reporter.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

---

## Gootoo and Jnyokwana.

*(The two little Negroes lately exhibited at the Stanley and African Exhibition.)*

IN bringing before our readers a sketch of this now celebrated case, which was taken up by the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY on purely anti-Slavery grounds, we had hoped ere this to have been able to have given the final decision of the Court of Chancery as to the future guardianship of these little boys.

Following the usual precedents in cases of alleged Slavery, the Committee, in October last, applied for a writ of *habeas corpus*. The late Mr. BARON HUDDLESTON granted the preliminary summons, and was so interested in the case that he went to the Exhibition purposely to have an interview with the boys. Unfortunately, they had been removed, and very shortly afterwards, to our great regret, BARON HUDDLESTON departed this life.

The matter afterwards came before BARON POLLOCK, who allowed the writ to issue, the Society being represented by Mr. WILLIS, Q.C., and Mr. COLAM. Much evidence was taken, proving that the Society was justified in its action for rescuing these boys from a condition of virtual, if not actual, Slavery, and they were brought before the judge, who had a private interview with them. The knowledge of English possessed by these little boys was at that time very limited, and, as might well be imagined, when asked by BARON POLLOCK



whether they would like to remain with Mrs. THORBURN, these children of eight and nine years old had not the courage to say "No," although they had repeatedly done so to the Lady Guides at the Exhibition, with whom they were on terms of intimacy.

BARON POLLOCK accordingly discharged the *writ of habeas corpus*, and the boys remained in the custody of Mrs. THORBURN, whilst the Society was forbidden to publish a report of the case in full, and therefore refrained from publishing anything at all until the hearing of the

#### CHANCERY SUIT.

Acting under the advice of their experienced Solicitors, Messrs. RANGER, BURTON & Co., the Committee applied, through their Secretary, to the Chancery Division of the High Court of Justice, for the appointment of a guardian, and, on the 22nd November, 1890, Mrs. THORBURN was served with an originating summons to that effect.

With the usual delays that appear inherent in Chancery suits, the case was not heard until the 7th May, 1891, and it will be seen from the following report, reprinted from *The Times*, that the Society was successful in its application for the appointment of guardians who should be under the jurisdiction of the Court.

#### LAW REPORT, May 7.

HIGH COURT OF JUSTICE, CHANCERY DIVISION.

(Before MR. JUSTICE STIRLING.)

*In re* GOOTOO AND INYOKWANA, INFANTS.

In this case the exercise of the inherent jurisdiction which the Court of Chancery possesses over infants within the United Kingdom who have no lawful guardian, whatever the nationality of such infants may be, and whether they have property here or not, was invoked under very singular circumstances. Those of our readers who visited the recent Stanley and African Exhibition in Regent Street may remember two small African boys who were exhibited there in connection with a Swazi hut. The history given at the exhibition of these boys was as follows:—

"These two little boys are natives of UMZILA's country, which lies to the north of Transvaal and east of Matabeleland. Their parents were killed off with others in the presence of each of them, who then became the property or Slaves of their king or chief. Gootoo's History.—The headman or chief



of the district was named 'INBINGWANA,' who had GOOTOO's father killed for the offence of shooting game without the permission of the chief of the district, his mother and a sister were then killed with several others in the same kraal, taking all the young children as Slaves in his family, himself and two little girls and all the cattle and goats. These were then taken to their head chief, named INWAZASABU, who then gave him to one of his subjects named M'GOOTOOSANA. A white trader passing through the country obtained possession of him with some others. INYOKWANA's History.—This boy's kraal was in the district and under the chief M'ZULU. His father was a collector of roots (medicines). Their chief feeling unwell became suspicious and sent for the witch doctors, who picked out INYOKWANA's father as a witch, and he was killed with many of the men of his kraal. His mother was spared on condition that she consented to hand over all her children for the crime of their father, with all the cattle and goats, the children being in number five boys and two girls, leaving an infant in arms to the mother. The children and cattle were then taken to their head chief INYOKKAWELA, who gave INYOKWANA and one of his brothers to a subject named M'BOLLANA. The white trader passing the kraal of M'BOLLANA also obtained possession of INYOKWANA and his brother. In their own country these boys wear only very small pieces of skin for covering, the only blankets they know of being made of the "beat out" bark of a tree, one of which is on view. The names of INYOKWANA and GOOTOO were given to them by the white trader, being named after the men he obtained them from, their own names being G's IMAVOKYWANA, I's M'GOKWACKVELA. This trader, by fever and a gunshot wound, was brought down to death's door, and was nursed and attended to for six weeks by Mrs. JOHN THORBURN, who ultimately restored him to health, and for this service the lads fell into her hands."

Owing to this exhibition a good deal of interest was taken by many people in the boys, and it seemed that the lady guides who attended the exhibition were very kind to them, and took some pains in instructing them in the English language and otherwise; moreover, the attention of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY was attracted to them. Mr. ALLEN, the Secretary of the Society, made inquiries about them, and ascertained from the officials at the exhibition (against whom no imputation whatever was suggested) that the Mrs. THORBURN mentioned above was an Afrikaner lady, the wife of an Englishman who some years ago settled in Swaziland. Mr. ALLEN having arrived at the conclusion that the boys had been brought to England without the authority of any relative or guardian, and that if taken back to Africa they would probably remain there in a state of Slavery, steps were taken with the result that the children were, in November last, brought by Mrs. THORBURN before Mr. BARON POLLOCK upon a writ of *habeas corpus*. That learned judge saw the boys, and came to the conclusion that so long as they were in England they were quite as well off as any other children in their position of life and of their country, or as their friends could wish them to be; and as the boys did not express any decided wish to be removed from

whether they would like to remain with Mrs. THORBURN, these children of eight and nine years old had not the courage to say "No," although they had repeatedly done so to the Lady Guides at the Exhibition, with whom they were on terms of intimacy.

BARON POLLOCK accordingly discharged the *writ of habeas corpus*, and the boys remained in the custody of Mrs. THORBURN, whilst the Society was forbidden to publish a report of the case in full, and therefore refrained from publishing anything at all until the hearing of the

#### CHANCERY SUIT.

Acting under the advice of their experienced Solicitors, Messrs. RANGER, BURTON & Co., the Committee applied, through their Secretary, to the Chancery Division of the High Court of Justice, for the appointment of a guardian, and, on the 22nd November, 1890, Mrs. THORBURN was served with an originating summons to that effect.

With the usual delays that appear inherent in Chancery suits, the case was not heard until the 7th May, 1891, and it will be seen from the following report, reprinted from *The Times*, that the Society was successful in its application for the appointment of guardians who should be under the jurisdiction of the Court.

#### LAW REPORT, May 7.

HIGH COURT OF JUSTICE, CHANCERY DIVISION.

(Before MR. JUSTICE STIRLING.)

*In re* GOOTOO AND INYOKWANA, INFANTS.

IN this case the exercise of the inherent jurisdiction which the Court of Chancery possesses over infants within the United Kingdom who have no lawful guardian, whatever the nationality of such infants may be, and whether they have property here or not, was invoked under very singular circumstances. Those of our readers who visited the recent Stanley and African Exhibition in Regent Street may remember two small African boys who were exhibited there in connection with a Swazi hut. The history given at the exhibition of these boys was as follows:—

"These two little boys are natives of UMZILA's country, which lies to the north of Transvaal and east of Matabeleland. Their parents were killed off with others in the presence of each of them, who then became the property or Slaves of their king or chief. Gootoo's History.—The headman or chief

of the district was named 'INBINGWANA,' who had GOOTOO's father killed for the offence of shooting game without the permission of the chief of the district, his mother and a sister were then killed with several others in the same kraal, taking all the young children as Slaves in his family, himself and two little girls and all the cattle and goats. These were then taken to their head chief, named INWAZASABU, who then gave him to one of his subjects named M'GOOTOOSANA. A white trader passing through the country obtained possession of him with some others. INYOKWANA'S History.—This boy's kraal was in the district and under the chief M'ZULU. His father was a collector of roots (medicines). Their chief feeling unwell became suspicious and sent for the witch doctors, who picked out INYOKWANA's father as a witch, and he was killed with many of the men of his kraal. His mother was spared on condition that she consented to hand over all her children for the crime of their father, with all the cattle and goats, the children being in number five boys and two girls, leaving an infant in arms to the mother. The children and cattle were then taken to their head chief INYOKKAWELA, who gave INYOKWANA and one of his brothers to a subject named M'BOLLANA. The white trader passing the kraal of M'BOLLANA also obtained possession of INYOKWANA and his brother. In their own country these boys wear only very small pieces of skin for covering, the only blankets they know of being made of the "beat out" bark of a tree, one of which is on view. The names of INYOKWANA and GOOTOO were given to them by the white trader, being named after the men he obtained them from, their own names being G's IMAVOKYWANA, I's M'GOKWACKVELA. This trader, by fever and a gunshot wound, was brought down to death's door, and was nursed and attended to for six weeks by Mrs. JOHN THORBURN, who ultimately restored him to health, and for this service the lads fell into her hands."

Owing to this exhibition a good deal of interest was taken by many people in the boys, and it seemed that the lady guides who attended the exhibition were very kind to them, and took some pains in instructing them in the English language and otherwise; moreover, the attention of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY was attracted to them. Mr. ALLEN, the Secretary of the Society, made inquiries about them, and ascertained from the officials at the exhibition (against whom no imputation whatever was suggested) that the Mrs. THORBURN mentioned above was an Afrikaner lady, the wife of an Englishman who some years ago settled in Swaziland. Mr. ALLEN having arrived at the conclusion that the boys had been brought to England without the authority of any relative or guardian, and that if taken back to Africa they would probably remain there in a state of Slavery, steps were taken with the result that the children were, in November last, brought by Mrs. THORBURN before Mr. BARON POLLOCK upon a writ of *habeas corpus*. That learned judge saw the boys, and came to the conclusion that so long as they were in England they were quite as well off as any other children in their position of life and of their country, or as their friends could wish them to be; and as the boys did not express any decided wish to be removed from



Mrs. THORBURN'S custody the writ of *habeas corpus* was discharged, Mr. BARON POLLOCK saying, in the course of his judgment, that though he must assume that the boys were going back to Swaziland with Mrs. THORBURN, where they would probably be used as domestic servants, there was no evidence at all that they would there be in a state of Slavery. It seemed, therefore, to his Lordship that the case before him ought not to go further, and he said that, while he would watch with great jealousy anything done by a person in Mrs. THORBURN'S position, it would be unjust to her if he were not to say that he had found no evidence of any ill-treatment of the boys on her part. This result was not satisfactory to the Society, and Mr. ALLEN took out a summons in the Chancery Division of the High Court of Justice, as the next friend of the two infant boys, asking on their behalf that he or some other proper person might be appointed their guardian during their respective minorities or until further order, and this summons was served upon Mrs. THORBURN as the person having the actual custody of the infants. Upon the hearing of the summons a good deal of evidence was gone into on both sides, and on the part of the applicant were read affidavits by Mr. ALLEN, Miss MILICENT HINE, a lady guide, the Rev. JOHN MACKENZIE, a well-known missionary and late Deputy Commissioner of the British Protectorate in Bechuanaland, Colonel COOPE, of the Imperial Ottoman Gendarmerie, who had resided in Tongaland and Swaziland, Mr. COOPER, a South African advocate, and others, with the view of showing that the tribal laws in Swaziland were unaffected by the abolition of Slavery by the British Parliament, and that in Swaziland a mild form of Slavery, serfdom, or vassalage was practised, which depended very much upon the temperament of the owner, and that it was at least doubtful, as to these boys, when, if ever, this state of servitude or practical Slavery would be put an end to. On the other hand the respondent produced evidence which comprised affidavits by Mr. CAMPBELL, an advocate of the Supreme Court of Natal, Mrs. THORBURN, and others, to show that there was no such thing as Slavery, or any approach thereto, in Swaziland, and that according to the laws of that country, the boys were the wards of Mr. and Mrs. THORBURN; that they had been kindly treated; and that when they were of an age to become their own masters they would be free to do so.

Mr. GRAHAM HASTINGS, Q.C., and Mr. SARGANT, in support of the application, contended that Mr. and Mrs. THORBURN had no legal rights whatever over the two boys, who appeared from the evidence to have been given by a "labour agent," or collector of women and children, MACNAB by name, to Mrs. THORBURN, in return for her kindness to him when he was suffering from a gunshot wound received in the course of his business, and that there was little doubt that, if the boys went back to Africa, they would be the property of Mr. and Mrs. THORBURN, and subject to some form of Slavery of a more or less modified character. If the application was acceded to, the Committee of the Society were willing to provide funds for the future support of the boys.

Mr. PHIPSON BEALE, Q.C., and Mr. W. GRAHAM, for the respondent, contended that this was an attempt to stretch a jurisdiction, the existence of which they did not dispute, further than it had ever been carried before ; that if the Court were to take these children, at the instance of the Secretary of a Society like this, out of the custody of people who had taken good care of them and were prepared to go on doing so, without any real ground being shown for such a course, it might find itself called upon to appoint guardians for thousands of children who were in the same position in this country, at the instance of any busybody who chose to interfere.

Mr. JUSTICE STIRLING said that the matter seemed to him a simple one. He must come to the conclusion that Mr. and Mrs. THORBURN had no legal title to these infants. The infants were within the jurisdiction of the Court, and the Court had the power of appointing a guardian for them if it would be for their benefit to do so ; and the benefit of the infants was the thing which the Court must look to, subject to this, that sufficient funds must be secured to provide for their future maintenance. In this case there was, on the one hand, the Society saying that such funds shall be forthcoming. And if the Court appointed a guardian there would be some security that, whatever danger the infants might run in returning to Africa, there would be someone within the jurisdiction and under the control of the Court whose duty it would be to protect and look after them. On the other hand, Mr. and Mrs. THORBURN said that they are willing themselves to provide for the children, and now asked to be appointed guardians. Under the circumstances a guardian ought to be appointed, and his Lordship thought that the best and simplest course was to direct a reference to Chambers to appoint some fit and proper person to be guardian of these infants ; and in making this order his Lordship desired to say that he adopted the view which had been taken by Mr. BARON POLLOCK as to the treatment of the infants.—*The Times*.

The Society is under special obligations to the Rev. JOHN MACKENZIE (late Deputy Commissioner in Bechuanaland), Rev. G. WEAVIND (of the Transvaal), Mr. T. H. SMELLIE, C.E. (late of Swaziland), Colonel JESSER COOPE (late of Tongaland and Swaziland), and Mr. H. W. A. COOPER (Advocate, and formerly a Chief Magistrate in the Transvaal Republic), by whose testimony as to the native laws and customs of South Africa it was able to satisfy the Court that Slavery existed at the present day in Swaziland.

#### GUARDIANS PROPOSED BY THE SOCIETY.

In accordance with the decision of the Court, the Committee lost no time in obtaining the consent of gentlemen of undisputed position to act as guardians of the boys, should the

Court agree to appoint them, and in reply to an application from the Committee, two of its number, viz., Mr. ARTHUR PEASE (President of the Society), and Sir T. FOWELL BUXTON, Bart., kindly undertook the office. Meanwhile, a scheme proposed by the Committee, many months before, by which the boys, if given over to the care of the Society, should be placed in the Industrial Institution, of Lovedale, South Africa, was fully elaborated, and the Principal of the Institution, Dr. STEWART, who happened to be in London, agreed, with the consent of his Committee in Scotland, to undertake the keep and education of the boys on an annual payment of £30 per annum for the two.

#### INTERVENTION OF THE ROMAN CATHOLICS.

To explain the above heading it is necessary to state that, on the 30th November last, *eight days after the institution of the second suit* (viz., in the Chancery Division), Mrs. THORBURN had the two little heathen boys baptised by a Roman Catholic priest, a fact which was not known to the Society or its Solicitors until the 11th December, 1890. No notice was given to the Society or its Solicitors that the Roman Catholics intended to lay claim to the boys until the 1st June last, on which date Mr. ALLEN received a short note from CARDINAL MANNING inquiring whether it was the Anti-Slavery Committee that was at law with Mrs. THORBURN about two African boys, for if so he was opposing the Committee.

The case had to come on the very next day in Chambers, and there was no time to do more than inform his Eminence of the bare facts, with which—as the case had already been reported and commented upon in many organs of the London press—as a Member of the Committee it was presumed the Cardinal was already acquainted.

#### CARDINAL MANNING'S SCHEME FOR GUARDIANS.

On appearing in Chambers, on 2nd June, the Society, through its Solicitors, was first aware that CARDINAL MANNING had intervened in the case, with the simple proposition that he himself *and Mrs. Thorburn* (the Respondent in the case),



should be appointed joint guardians of the boys. There was no detailed scheme for the future education of the boys, or any provision made against their being taken back to Swaziland, where her husband keeps an *hotel* at the king's kraal, and relapsing into the state of Slavery from which it had been the sole object of the Society to rescue them.

Owing to the vagueness of this proposition, the Chief Clerk adjourned the case until the 15th June, on which date it was again heard, and again adjourned to the 6th of July, when Mr. Justice STIRLING is to give his decision.

While the matter is still *sub judice* it would not be proper to comment further upon the case ; but the Society feels bound to oppose the appointment of Mrs. THORBURN as one of the guardians, her residence being in Swaziland, which is not only out of the jurisdiction of the Court, but is not subject to British law, and the evidence shows that Slavery is allowed in that native territory.

---

### Free versus Slave Labour.

THE wonderful increase in the prosperity of the Southern States of the American Union since the abolition of Slavery by President ABRAHAM LINCOLN, receives a striking confirmation in the statistics published in the *Board of Trade Journal* for June. We have often stated that the production of cotton has been enormously increased since free labour has taken the place of Slave labour. By the figures now given we find that the Southern States produce about *three-fourths of the annual cotton crop of the world*, although it only manufactures less than ten per cent. of what it produces. The great bulk of the cotton crop is worked up by the spindles of England, and some other countries, while it is estimated that since the year 1865 the Southern States have received in return for cotton about eight thousand million dollars.

#### COAL AND IRON ORE.

In 1860 the Southern States produced less than 1,000,000 tons of coal, whilst, in 1890, the output was nearly 18,000,000 tons. In pig iron the increase has been no less remarkable. In 1860 Tennessee alone produced iron to the extent of 13,741 tons, but in 1890, not only had the area of production largely increased, but the amount of pig iron produced was very nearly 2,000,000 tons.

#### RAILROADS.

In 1880 about 20,000 miles of railway intersected the various Southern States, but these in 1889 had risen to more than 40,000 miles, the assessed value rising from under \$3,000,000,000, to considerably over \$4,000,000,000.

It is pleasant to be able to point to the beneficent effects of the employment of free labour, principally coloured, in a country which formerly lay stagnant and blighted under the curse of Slavery.

## Lovedale, South Africa.

As an allusion to this famous Industrial and Educational Institute appears in our history of the action-at-law for the rescue of two little African boys from an alleged state of Slavery, the following short account of the noble institution, founded more than forty years ago, will prove of interest. It is taken from a volume of mission work, by one who lived for some years at Lovedale.

On the 13th September, 1875, I began regular work in the institution ; but I must here make a digression, to say a few words about the origin and development of Lovedale. Few of those who are now the warmest and heartiest supporters of African missions are familiar with the early history of the movement, nor is it possible, in the fragmentary sketch I am about to give, to touch upon the many trials, difficulties, disappointments, and losses of the early missionaries. Solitary graves, surrounded by a wall of rough, uneven stones, and a few trees, speak of bereavement and sorrow. The old foundations of buildings, still growing moss and lichen, recall the days of war and burning, and much woe. Rows of cactus and aloe, now grown into a dense jungle, bear witness to the taste and industry of those pioneers of Christian civilisation, while the stately edifice of the native church remains as a monument of their faith and perseverance. After a great deal of negotiation, the site of Lovedale was chosen. A small grant of land was given to the mission by the Government of the day, and operations commenced on a very modest scale. For a time the work was confined to preaching to the surrounding heathens, and doing something towards the establishment of a small day-school. Buttons and beads were the currency, and these were at times used to bring the children to school. From such small beginnings did that institution, which is now the pride of the Mother-Church, as well as one of the "lions" of South Africa, take its origin. The men who paid in buttons and beads for cutting down the dense jungle, before they began to build, in 1837, could hardly foresee that, in 1882, the sum of £2,000 would be paid by native Africans as fees for education at Lovedale alone, and that many other schools throughout the country would be, in great part, supported by native contributions.

As time went on, the question of more advanced education for the missionaries' children, and such natives as might desire it, arose, and, in 1841, the Rev. W. GOVAN opened the place as a boarding establishment, with eleven natives and nine Europeans. Three times since then the work has been interrupted by war, and on one occasion the class-rooms and dormitories were turned into accommodation for soldiers and military stores.

About 1856, industrial training, in a number of branches of trade, was added to the work of the institution. This was the result of a visit paid to the place by Sir GEORGE GREY, who was then Governor at the Cape. He took a deep interest in the welfare of the native races, and, being much pleased with the work at Lovedale, gave £3,000 from the Civil Lists, to help in the erection of the necessary buildings and the purchase of plant. This appears a large sum of money, and so it is ; but it does not cover more than a tenth of what has been spent on buildings at Lovedale. Not less than £30,000 has, from first to last, been spent there, exclusive of the ordinary current yearly expenditure for working and maintenance.

Between the date of Sir GEORGE GREY's visit, in 1856 and 1871, when, for the first time, fees were charged, the attendance and the results fluctuated considerably.

From 1870 to 1877 the growth was steady and sustained in all departments ; but, in the latter year, war brought reverses, and the native fees fell from £1,665 in 1876, to £636 in 1878. The reverses suffered during the war were speedily made up, and the institution, in three years, regained more than it had lost. In 1882 no less a sum than £2,000 was paid as fees by natives, and that at a spot where, less than sixty years before, naked savages laboured, clearing a space for the building, at six buttons per day. To the expenditure on buildings and maintenance falls to be added the salary of missionaries, and the sums expended by the Church in various ways, as well as several large donations and legacies, making the yearly expenditure something between three and four thousand pounds sterling.

I find from *Lovedale Past and Present*, a book recently issued from the Lovedale Mission Press, that, out of 2,458, whose names have at one time or another been on the books of the institution, there were then sixteen ministers, twenty evangelists, three hundred and seventy-six teachers, six lawyers, three journalists, one thousand two hundred and thirteen in various employments, two hundred and fourteen were casual labourers, or living at their homes, while only fifteen had relapsed into open and avowed heathenism, two hundred and forty-six were still at Lovedale. From this brief summary it does not appear as if missionary education were devoid of results. The goodly army of three hundred and seventy-six teachers is surely doing something to let light and sweetness into the dark places of the earth, and the artisans must do something towards improving the bee-hive dwelling, and solving that old riddle—how to square the circle.

The new mysterious power which has been introduced into the country, and which finds expression in young men sawing logs into boards and beams, shaping, jointing, and ornamenting these as they are made into articles of daily use ; making shoes out of cow-hide and calf skin ; forming garments to fit the person "like a man's skin" ; and producing articles of strange form and for strange uses on the anvil, is slowly but surely laying the foundation of a revolution in the whole domestic life of the people, and such, if wisely guided, will be a benefit and blessing to all. To give direction and colour to such movements we must have educated men, and education founded on Christian principles is unquestionably the most catholic, and that which is best calculated—judging by all human experience—to accomplish the end in view.

---

#### OPENING OF THE INTERIOR OF MOROCCO.

WE have been favoured with the sight of a letter from Mr. C. NAIRN, head of the Scotch Mission at Mogador, dated 12th May, 1891, in which he states that the Mission now occupies a station in Morocco City, and has lived there over four months, during which time considerable work has been carried on. Mr. NAIRN states that this interior city is now just as open as Mogador, and that he and his compatriots have moved about a great deal, *always in European dress*, which he is convinced is much better than disguising themselves in native robes. Still the people are vile at heart, and slow of understanding, and it appears difficult to make much way amongst them. The cry still goes up :—*How long, O Lord, how long ?*



### The Afrikaner Bond and the Flogging Bill.

A RECENT number of the *Cape Times* contains an excellent leading article upon the attempt made by the "Afrikanders," or Dutch party, in the Cape Parliament, to pass a Bill empowering masters to inflict corporal punishment upon their servants. It is stated that Mr. CECIL RHODES has publicly expressed his sympathy with these views. We venture to think that they will not meet with the approbation either of the English nation or of the BRITISH SOUTH AFRICA COMPANY, of which he is a leading director. As the *Cape Times* says, the question is whether King SJAMBOK (viz., the hippopotamus hide whip) shall reign over this happy Christian land.

We annex a short extract, and commend this subject to the attention of our readers.

When the statute-book witnesses the Bond's influence the relations between master and servant in this colony will not differ greatly from the relations between a Slave-driver and Slave. There will be about the same inducement to fidelity and affection on the part of the subject class; the same inducement to humanity and kindness on the part of the dominant class. Looking at the evidences all about them of what Slavery has done for this country, at the impress it has left on their own surroundings, and in very many instances on their own blood, the Bondmen might have shown less haste to compel their fellow-creatures to feel its sharp edge again. For Slavery has left upon the country the curse of a mixed race; and amongst those who vote for cruel measures, if complexion were to decide a man's fate, not a few would be made to pass under the yoke.

*The Leeds Mercury* comments upon this matter, in the following terms:—

In England at the present time no section of the community is likely to be exclusively trusted with the management of public affairs. But in the Cape Colony the Afrikaner Bond, the only political organisation, is composed almost entirely of farmers, so that the resolutions regarding servants recently passed at Kimberley were the views of the masters only; while the views and the interests of other classes of colonial society were entirely unrepresented. The Bond, although not by any means representing a majority of the Cape Colony electorate, by organisation and persistence is able to sell its brandy without any excise tax whatever; and it is able to deny to natives in the colony the right to exclude this brandy from their country. It aims at placing all coloured people in the colony in practical serfdom.

---

### Slave Revolt in the Comoro Islands.

In the year 1882, Mr. Consul HOLMWOOD, by direction of EARL GRANVILLE, then Secretary of State for Foreign Affairs, proceeded to the Comoro Islands, and succeeded in obtaining the signature of Treaties by the Rulers of the various Islands, whereby the immediate suppression of the Slave-trade was decreed, whilst universal emancipation was to take effect throughout the group on the 4th August, 1889. But subsequent to the date of the Treaties, the Comoro Islands came under the protection of France; and whether any

steps were taken to carry out the treaty obligations of the native rulers with Great Britain does not appear. The Slaves are, however, taking steps to liberate themselves, as the following letter to *The Times* of the 1st June will show. We trust that the excesses attributed to the negro rising are greatly exaggerated, though, unfortunately, it is only too probable that when Slaves gain the upper hand they are only too ready to take revenge for former injuries.

(FROM A CORRESPONDENT.)

POMONY, JOHANNA, *March 26.*

On account of a difficulty through the Resident's flag having been stolen one night, a man-of-war called and took away the Resident on the 20th of January. Twelve days afterwards the Sultan died. Things remained quiet for a few days, PRINCE SALIM, the late King's son, and SAID OTHMAN, the King's brother, disputed the succession. After the lapse of a fortnight SALIM gave out three hundred guns to the late Slaves of his father, and ordered them to bring SAID OTHMAN alive or dead to Bambao. The latter was brought as far as Patsy, where he begged to be allowed to stop. The negroes, who were more friendly to him than to SALIM, consented. After staying a week or so, he went back to town. The negroes wandered about aimlessly with their arms until they conceived the idea of making themselves free, and on the 28th of February there was a rising of all the negroes in the island. They pillaged the town, murdering several Johannamen, and committed all those excesses which have always been associated with a Slave revolt. The town was completely gutted, the only people respected being the Indian and Arab traders. *The negroes threatened to burn the town and kill all their masters if their liberty were not given them according to the treaty made with the British Consul, HOLMWOOD.* A document to this effect was signed by several Johannamen, and affairs quieted down for a short time, though the place was not entirely free from disorder. SALIM had gone to Domony (a walled town) with a good many Johannamen, where he remained, defending himself, until the 15th of March, when some 4,000 negroes carried the town by assault and fired it, butchering some 150 people who tried to escape. Horrible scenes ensued, defenceless people and old men and women succumbing to the rage of the negroes.

On the 18th of March, the man-of-war *Boursaint* arrived, but the negroes refused to allow the Resident to hoist his flag, and they declined to give up their guns. The bombardment of the town was announced for the 20th, and all the white people were offered refuge on board if they apprehended any danger from the results of this action. Two men-of-war arrived on the 20th, and the town was bombarded. As we were only offered protection for our persons, and our going on board involved the entire abandonment of property of great value to pillage, of course we had to decline, preferring to risk our lives in defence of our property rather than run away, even if the negroes would have permitted us to go on board, which was very doubtful. No descent was made from the men-of-war, and no communication was exchanged with the shore. On the 21st of March both ships left, presumably, to fetch troops.

At Patsy all the people remain at work, but at Pomony only the women and children remain. As yet we have not been menaced by the negroes, though three days ago they murdered two old Johannamen in the vicinity of the estate.

We are anxiously expecting the return of the French men-of-war to put an end to the disorderly and dangerous state of the island.

## German Protest against the Slave-Trade.

WE have received, through the courtesy of Miss JULIE SUTTER, a pamphlet (*Gegen den Sklavenhandel*), written by her, and published by the German Colonial Society, recapitulating, for general information throughout Germany, the wholesale massacres and devastation consequent upon the Arab Slave raids in the interior of Africa, and describing in detail all the horrors and sufferings of the Slave caravans on their way to the coast, as pictured in the reports of LIVINGSTONE, CAMERON, BAKER, STANLEY, WISSMANN, and other distinguished explorers of the dark continent.

These heartrending accounts are familiar to all the readers of the *Anti-Slavery Reporter*, and need not be repeated here. The German pamphlet alludes to the recently-aroused interest in Africa, through the partition of that continent between the European Powers which are in the van of civilization; and as regards that portion of it now under German control, the pamphlet pertinently asks: "What are we Germans doing to put down the Slave-trade?"

It points out the obligations incident to that newly acquired sovereignty, and appeals to Germans of every class and of all denominations to unite in raising funds for placing steamers on the great lakes, and for the maintenance of missions, and other stations, in the interior of Africa, as the most certain means of eradicating the inhuman traffic, which constitutes, in the words of LIVINGSTONE, "the open sore of the world."

We sincerely hope that the German Colonial Society's pamphlet will awaken enthusiasm in Germany, and lead to permanent and practical results.

Might we not apply the question so aptly put in this pamphlet to ourselves, and ask: What are we Englishmen *individually* doing towards rooting out the Slave-trade in Africa? We leave the matter in the hands of Government, and of the chartered East African and other Companies, and that is all. England has worked hard in the noble cause of humanity, and has made enormous sacrifices in the past to put down Slavery and the Slave-trade; but no such favourable occasion has ever presented itself as that now occurring for giving the death-blow to that horrible traffic, if a united effort were made to establish consular steamers on the lakes, and to extend our missions in the interior of Africa.

This excellent pamphlet, containing 25 pages, and largely embellished with illustrations from blocks lent by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, has been circulated by thousands throughout the German Empire, and will, no doubt, do much towards enlightening the people as to the real evils and horrors of the Slave-trade. We heartily wish the *Deutsche Kolonialgesellschaft* success in its noble work, and congratulate the accomplished authoress of this instructive little volume, upon the manner in which she has accomplished her arduous task.



## PARLIAMENTARY.

### THE RAIDS FROM DAHOMEY.

In answer to Mr. PICTON,

HOUSE OF COMMONS, 4th May.

BARON H. DE WORMS said,—The petition from 246 inhabitants of Lagos, dated December, 1890, calling attention to the frequent and disastrous raids and kidnapping expeditions from Dahomey on the Yoruba country, has only recently been received, as, although dated in December last, it was not sent to the Governor until February 28th. It will receive the careful consideration of her Majesty's Government, but I may state that the Governor was authorised, before the arrival of the memorial referred to, to send a letter to the KING OF DAHOMEY protesting against his making an anticipated raid, and warning him. (Hear, hear.)

### THE KROO COAST.

Mr. SCHWANN asked the Under-Secretary for Foreign Affairs whether he was aware that when the Belgian steamer *Le Roi Souverain* reached Boma a month or two ago, the Governor-General went on board and selected eighty-three Kroo boys, out of four hundred contracted as labourers for the railway company, as soldiers, and marched them off in spite of the captain's protest on their behalf; whether, if he had no information, he would make inquiries on the subject; and whether Kroomen were under the protection of the British Crown.

Sir J. FERGUSSON.—We have no information on the subject. If by the term Kroomen natives of the Kroo coast are indicated, the answer is that they are not under British protection. It is not for her Majesty's Government to inquire into the conduct of a Belgian official where no British interests are concerned. (Hear, hear.)

### SLAVE-TRADE IN MOROCCO.

HOUSE OF COMMONS, 11th May.

Mr. S. SMITH asked whether the attention of the Secretary of State for Foreign Affairs had been drawn to a statement made by the secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY in *The Times* of Friday last, alleging that in February of this year a caravan of 2,000 Slaves, 1,200 of which were girls, arrived at Tendouf, and were sold at the fair to Morocco dealers; and whether the Government would draw the attention of her Majesty's Minister in Morocco to this statement with a view to the more effectual suppression of this Slave traffic.

BARON H. DE WORMS.—Attention has been drawn to the statement in *The Times*. It is unfortunately the fact that, notwithstanding the promises made to Sir JOHN HAY in 1884, sales of Slaves by public auction continue in Morocco. Sir CHARLES EVAN-SMITH will be instructed to endeavour to secure the observance of those promises, but it would be unfair to the late Sir W. KIRBY GREEN not to mention his exertions in a matter in which he took great interest.

### HIRING OF PORTERS AT ZANZIBAR.

HOUSE OF COMMONS, 7th May.

HOUSE OF COMMONS, 1st June.

Mr. A. E. PEASE asked the Under-Secretary of State for Foreign Affairs whether it was true that Captain STAIRS, late of the Stanley-Emin Pasha Relief Expedition, had been commissioned to proceed to Zanzibar, and to engage porters for an expedition into Africa in the service of the Anglo-Belgian Katanga

Mr. A. PEASE asked the Under-Secretary of State for Foreign Affairs whether her Majesty's Government had any information as to the engagement of 500 men, more or less, at Zanzibar by Mr. H. A. JOHNSTON, her Majesty's Commissioner for service in Nyassaland; whether the contracts made with these

Company, and, if so, whether her Majesty's Government had given instructions to its representative in Zanzibar to prevent the hiring of Slaves as porters in any such expeditions by British subjects.

Sir J. FERGUSSON said he was informed at the War Office that Captain STAIRS had been permitted to accept the service under the company in question. No special instructions had been sent to Zanzibar concerning him, and he (the right hon. gentleman) did not know that he was going there; but it was well known that Slaves could not be hired from their masters by British subjects, and it would be the duty of her Majesty's Consul-General to see that there was no abuse in the contracts made with the porters engaged.

[Our readers are requested to compare these two answers, in which there appears to be considerable discrepancy.]

The second answer is not satisfactory to the ANTI-SLAVERY SOCIETY.

—ED. *Reporter*.]

men were with themselves direct, or with any third party; and whether her Majesty's Government could assure the House that no Slaves would be allowed to be engaged either by Mr. Commissioner JOHNSTON, Lieutenant STAIRS, or any other British subject.

Sir J. FERGUSSON.—We have had no report as to the engagement of porters at Zanzibar. It was Mr. JOHNSTON's intention to obtain some there for his expedition. He would doubtless, as a British Consular officer, be careful as to his contracts. There is no regulation against the engagement of Slaves as porters, provided that contracts are made direct with them, nor would it seem desirable to deprive Slaves of the advantage of free labour under European leaders; but it is the duty of the British representative to do his best to secure that there is no abuse, and that the contracts are not made with the masters. This duty is not confined to engagements made on behalf of British subjects.

In answer to a further question,

Sir J. FERGUSSON said that the Government had no knowledge of any contracts, and did not possess copies of them. On previous occasions they had had positive reports that all contracts had been made between the persons hiring and the men hired.

## Slavery in Manipur.

SLAVERY is one of the institutions of the country, but the Slaves occupy a peculiar position. The Slavery that prevails is of two kinds—voluntary and compulsory. A man may work off either the principal or the interest of a debt by a spell of Slavery. Or he may become a Slave for the sake of the pay, being fed and clothed at the owner's expense. Some men, again, drift into Slavery, according to McCULLOCH, through "sheer laziness." For certain crimes people are made Slaves, and the RAJA has some 1,200 servitors of a traditional Slave class. On the succession of a new ruler, it was formerly the custom to seize the Slaves of those who had held office and to distribute them among the adherents of the new RAJA. Ill-usage of Slaves is uncommon; they are allowed to live on a footing of equality with the family. Polygamy is freely practised among the better classes, and women are really the Slaves of their husbands, being sold in satisfaction of their debts. It is said, indeed, that men often pawn their wives to purchase some office, or even a pony. One of the worst features of the Manipuri administration is the harsh treatment of the Mohammedans, who are over-taxed and subjected to oppression and indignity. One of the first reforms in Manipur will be to rid the Mohammedans of their many disabilities.—*Calcutta Englishman*.

## Major Wissmann on the Slave-Trade.

"IN a work which will shortly appear, from the pen of Major WISSMANN, entitled "*My Second Journey through Equatorial Africa*," the celebrated explorer seeks to win the sympathy of the German public, on behalf of the negroes, by recounting scenes which the transport of Slaves has brought under his notice.

"In some unimportant places,' he says, 'a short distance by road, we are made aware of a new kind of Slave-hunter, who works easily and less dangerously than is usually the case in raids against the natives. He places spies all along the route, seizes the Slaves who have remained behind, brings to the camp provisions for sale in order to induce others to take flight from it—these he sells afterwards at Ujiji on Tanganyika. A walk over this highway for caravans allows of our studying the imports and exports of Central Africa. Those whom we meet bring into the interior only arms and ammunition. We met in the space of a few days three caravans, which, in exchange for what they had carried, brought to the coast a little ivory and hundreds of Slaves, fastened by tens and twenties to iron collars and long chains. For the weak ones—women and children to whom flight was impossible—they only made use of cords; but those who required special supervision were put, two and two, into the *mukongua* (the Slave yoke). It is impossible to describe the miserable and pitiable state in which these unfortunate people are placed. Their arms and legs were almost fleshless. With spiritless look and bowed head they moved forward to an unknown fate, carried away towards the East, far from their own country, torn from their wives and children, from their fathers and mothers—who, perhaps, had succeeded in escaping into the forest, or who had fallen in defending them. The daily distribution of rations in the camp of such a caravan reveals a revolting sight. The starving ones press forward, with starting eyes, to the spot where one of the overseers stands distributing the food, pushing back with a stick those who, tormented by hunger, surround him too closely. He fills with corn, maize, or lentils, a vessel the size of a drinking-glass, which he throws into the rags or goat-skins with which the natives are clothed. Many of these poor creatures, too tired to grind or crush the grain, simply let it cook in hot water, or roast it in a pot over the fire. Then they devour it to allay the terrible feelings of hunger. Before being allowed to take any rest, the chained groups are again led outside the camp, where they lie down near a large fire to refresh for a time their exhausted frames. The greater part of the Slaves are classed according to their capacity for walking, without regard to sex. Of these miserable beings scarcely a quarter live to reach the coast. There they are sold either for exportation or to cultivate the plantations of people living at the coast. The large Arab establishments in the interior of the country like Ujiji and Tabora, especially the former, which is celebrated for its unhealthiness, require a constant supply of Slaves. It is said that at Ujiji working Slaves (so called to distinguish them from the women Slaves who enter the harem) do not live more than a year.'

"In the speech which LORD SALISBURY recently made at Glasgow, he expressed, with regard to the Slave-trade and African Slavery, the opinion that the railways, which the Imperial East African Company propose to construct, will suppress Slave-hunting, by furnishing for the Arabs an inexpensive and rapid means of transport for their goods. We hope so; but



railways will not put down the trade in those Slaves who are exported by the Arabs in Mohammedan countries for other purposes than to be carriers of merchandise. According to the London newspapers this trade continues to flourish, notwithstanding the Imperial decree pronounced at Constantinople, in December, 1889, and in spite of the Act of the Conference at Brussels. Ten negroes were lately landed in a lamentable state at Kurrachee, in India, having been exported, with a hundred unfortunate companions, in chains, from Zanzibar to the South of Arabia. They succeeded in making their escape thence in the midst of a thousand dangers. LORD SALISBURY was no doubt ignorant of this fact at the time that he made his speech at Glasgow."—*L'Afrique Explorée et Civilisée, June, 1891.*

---

### Slave-Trade in India.

WE publish the following from the *Pioneer Mail*, of Allahabad, dated April 15th, which confirms former startling facts relating to the traffic and sale of girls in India, which we have, from time to time, published. This kind of Slave-trade is extremely difficult to touch, owing to the deadly Zenana system, which enables Mohammedans to set the law at defiance. Still, the arm of the British law ought to be strong enough to protect even these poor Kaffir girls. It must be borne in mind that the word *Kaffir*, as applied to Indians, has nothing to do with South African *Kaffres* :—

We have been making inquiries, says the *Civil and Military Gazette*, into the Slave-trade in Kaffir girls, with a view to ascertaining how generally it extends into India ; but we find that, owing to the Zenana system, it is very difficult to obtain direct evidence. We are, however, assured on trustworthy authority that girls from Kaffiristan, Yaghistan, and also Mohmands, are sold in Peshawar, *not* by relatives, for sums varying from Rs. 5 to Rs. 200, which we believe is the limit. The fact that this trade is not stamped out by the British authorities is due, we believe, to two facts. In the first place, although traffic in Slaves is penalised under our laws, we cannot act in independent territory, and the Slaves are, of course, captured by trans-frontier tribes and sold in the first instance by them. In the second place the traffic is not one which the public opinion of our own Mussulman subjects condemns. Indeed, the good old days before the British raj, when the wealthy had Zenanas stocked with numerous Slaves, are often spoken of with regret. Under these circumstances too rigid a crusade against such Slavery would be both futile and unpopular ; and the pursuit of the rescuer cannot pass beyond the silken fence of the Zenana. Still we have our doubts whether Exeter Hall and the British working-man will always tolerate the fact that the women and girls of a fine race like the Kaffirs should be stolen away, after the murder, if necessary, of their husbands and fathers, to be sold to British subjects.

## The Grand Old Missionary of the Sahara.

### AT HOME WITH CARDINAL LAVIGERIE.

WHILE British Protestant Missionary Societies have been exercised as to whether they get fair results for their money, the Catholic Church has been perfecting one of those enterprises which only her superb organisation renders possible. Distasteful as the admission must be, there is no blinking the fact that in missionary work she is *facile princeps* among the Churches. A conclusion unwillingly forced upon staunch Protestants like our English GORDON and the German VON WISSMANN—and, indeed, upon nearly every Protestant traveller of note in recent years, whatever his nationality, from OSCAR LENZ to Mr. CAINE—must rest upon some basis of truth. Those two principles of celibacy and obedience may be all that our irreconcilable Protestants deem them, but in missionary countries they work wonders. One of them Cardinal LAVIGERIE has just tempered one of the finest missionary weapons which even Rome possesses. We mean the Brethren of the Sahara. Defence, but never aggression, is to be their method; their rule of life—prayer, labour, and armed watch over all who may freely seek them. They will ring-fence the Sahara with agricultural colonies of builders, husbandmen, hunters, doctors. At each point they will build a hospice-fort, make water borings, and then set themselves to turning the desert sand into a fruit-bearing soil. In this way they hope to draw around them the nomad tribes to share with the Arabs, whose dress they will assume, the fruits of their labour, and to cover them with their protection. Only to repulse actual attack will they pull a trigger or draw a sabre. The assailants driven off, the fighting of the Brothers is over. Any further pursuit or repression must be left to the armed forces of the Republic. That is clearly laid down in the Rule of Life. It was also declared by the Cardinal in his address to the first batch of novices. Such will be the life of the Brothers of the Sahara, and at the first call of the Cardinal seventeen hundred educated Frenchmen leaped forward to live it. He chose fifty for a beginning, and twelve of them postulated at the mother house of Biskra, on the 5th of April. At their head is Viscount GUY DE BRESSAC, late in the thick of the brilliant world of Paris. As no description of Cardinal LAVIGERIE's enterprise can do it so much justice as that given by its author, we republish the following interview at Biskra, in which the Cardinal states at length his aims and objects. It appeared in the *Revue Algérienne et Tunisienne*, and is from the pen of M. ERNEST MALLEBAR, the director of that journal. As will be seen, it also brings into a clear, narrow focus the jars of French factions at home, the European scramble for Africa, and the Cardinal's plans for Frenchifying the vast "Hinterland" from Algeria and Tunis to the Great Lakes.

I found myself in a large apartment in the presence of the illustrious prelate. Its furnishing is simplicity itself; there are a few seats and a table, before which sits the Cardinal. The walls are bare—not a picture; not a bit of sculpture; nothing but a small statue of the VIRGIN, which faces the Crucifix over the mantelpiece. The Cardinal turns to confront me. He is dressed in scarlet, with the same Florentine cap that DANTE wore, half covering his ears and falling to his neck. The purple cloak, standing out in clear relief against the bare flooring, heightens one's impression of the Cardinal's uncommon stature. He is an imposing figure. It is as if the form familiarised to us by BONNAT's canvas had stepped down from its frame. There are the same lustrous eyes, the fine, serious features, and the white beard flowing to the

breast, where it half covers the chain whence depends the episcopal cross. A few minutes of conversation with this man sufficed to demonstrate that his is an intellect above the level of common men, and one that sweeps the range of conception, from the subtle to the sublime.

### THE HISTORIC "TOAST."

Before launching upon the great anti-Slavery crusade which lies so near the Cardinal's heart, I risk an allusion to that "toast," now historic, which has sent an electric shock through France.

"No politics. Not a word, I say. I am here a time worn missionary; a man of peace, standing on the fringe of the desert, and anxious to do something useful beyond it."

These words, peremptorily spoken, gave me a twinge; for, truth to tell, I had hoped the Cardinal might unbosom himself to me about the attacks levelled against him. Maybe with a view to giving him a gentle impulse in this direction, I tell him how bitter these attacks are, and enquire if he was prepared for them.

"I had nerved myself (he said) for a free outflow of anger—even of abuse; for the toast was the deliberate outcome of long forethought. I aimed at giving a strong fillip to public opinion, and I succeeded. Now my part is done. I leave it to another—you know who that other is—to do what remains. Men have tried to make out that in giving unqualified adhesion to the Republic I have endorsed all its acts. Nothing of the kind. As for the imputation of self-interest, it is laughable. See how the Republic furthers my interests.

"If we were still under the Empire I should have 30,000 francs for the diocese of Carthage, 30,000 for that of Algiers, and 30,000 for my Cardinalate. The Republic cuts these 90,000 francs down to 15,000. These facts astonished a Minister to whom I explained them. 'Don't be uneasy on my account,' I said to him. 'You give me 15,000 francs a year': my yearly disbursements, for my various undertakings, are 1,800,000 francs, and I have not a penny of debt, because I believe the Republic to be the only Government possible."

### THE DEAD SAHARA.

Turning from French domestic politics to the Sahara, the Cardinal said: "To-day the Sahara is dead—inhabited only by wretched tribes, who live by rapine. The Soudan is rich; the Saharans make it their prey. Every year they gather in hordes, raid the country, commit a thousand atrocious villainies, and return with droves of Slaves, whom they sell either in Morocco, where Slave-dealing is open, or in Tripoli, where it is secret. Thence the captives are drafted into Egypt, and all over the Turkish Empire. Oh! If you could but understand the torments these poor creatures undergo; what streams of blood and tears flow in these man-hunts! Well, we shall best stop the Slave-hunts by fertilising the Sahara—by restoring to it that fruitfulness which it once enjoyed, and of which we shall find the traces. There is plenty of water in the Sahara. The wells have been left to choke up and the oases to fall out of cultivation, but I repeat—there is water everywhere. Once bring it to the surface, and life will reappear where we have known nothing but sterility. Then the wandering nomads will become rooted to the land. They will derive from husbandry that subsistence which to-day they can only find in murder and pillage. Brave men have gone before now into this land of the dead, and most of them have never come back. But was their fate unavoidable? I do not think so. I fully



appreciate the courage of Colonel FLATTERS, and I should be sorry to grieve his friends; but I maintain that he brought his end upon himself. He trusted blindly for honesty and faithfulness to men of whom he knew nothing. We know the details of the hideous tragedy which followed: the massacre of the mission, the miseries endured by the survivors, and that terrible march over seven hundred miles of sand before reaching Ouargla. Now it is being said that if a Colonel, with a small army, could not penetrate the Sahara it is closed against the world. And yet it is quite possible to come and go. It needs but trained men inured to the climate. The only other requirements are prudence and trusty guides."

#### THE SCRAMBLE FOR AFRICA.

"To-day all the nations of Europe are cutting into the Dark Continent: the English by the Niger; the Italians through Abyssinia; Belgium is ensconced at the Equator. At all cost, France must make good her rights over the Sahara and the Soudan. And how can they be better upheld and turned to account than by the great iron road of which we hear, and which should stretch from the south of our Algerian dependency to the Great Lakes? But where shall we start from? And shall the line go by In-Caláh, by Ouargla, or by Ghadamès—that is to say, shall it go south by Morocco, by Algeria, or by Tunis? Each route has its partisans. That by In-Caláh, which would appear the best, is in fact the least desirable; for Morocco contests our exclusive ownership of this oasis. One of these days Morocco may be invaded by a European Power; and it would be awkward if, on the strength of rights derived from Morocco, that Power should demand In-Caláh from us. By a branch from In-Caláh to some town in Morocco the whole south would be open to them, and they might lay their grip upon the lands behind the Sahara. In any case, the French Anti-Slavery Committee will support whatever route may be adopted; and that brings me to my point. Now let me beg your close attention."

#### THE PIONEER BRETHERN.

"The Brothers of the Sahara are volunteers who have answered my call from every part of France. They will be military pioneers, and they will make peaceful conquest of the Soudan. Hope of gain is no bait, for I shall pay them nothing; neither is easy living, for they will have to face hardship and privation. They come fired with a great idea—that spirit of sacrifice which makes apostles. Over their hospice will be inscribed 'Bit-Allah' (the House of God). I have bought a waste tract under which water has been found. Their duty will be to reclaim it. Come and see me to-morrow and I will show you it all. They will harden themselves to the climate, will devote themselves to Saharan husbandry; to gardening, which yields good results where there is water, and to the nurture of date palms, which are the staple of the oases. They will study the dialects of the Sahara and the Soudan, and finally, will be trained in arms, for they may have to stand on their defence."

#### A REGIMENT FOR A CONVICT PRISON.

"Their clothing, diet, and manner of life? Their food will be dates and hard biscuit; their dress, the tunic of the Tuaregs, and the wide trousers fastened above the ankle. They will wear veils to ward off the sand storms driven by the desert winds. In summer they will work all night and sleep in the day. For dormitory they will have two large wards, which you shall see to-morrow. A raised stone parapet, two feet high, runs the whole length of the walls. On that they will lie,

with just a straw mattress. They will have neither chairs nor tables, but must eat squatting, like the Arabs."

"How long do they remain at Biskra?"—"Fifteen months; three months upon approbation, and a year in the novitiate. Then they will take the engagement to remain for five years in this kind of Socialist home (*phalanstère*), but they will make no vow. If they twice renew their engagement they will have the right to end their lives in the Brotherhood, supported, if necessary."

#### GIRDLING THE SAHARA WITH STATIONS.

"At the end of their fifteen months they will go south, establishing themselves at some point where there is water. There, thrown upon their own resources in the heart of the desert, they will found an agricultural community. They will number fifty, in five sections—builders, husbandmen, hunters, &c. With them will go two missionaries and one of those negro doctors—Slaves redeemed by myself and trained to medicine in the school which I established in Malta some fifteen years ago.

"If this first experiment prospers, I shall send further detachments to other points. And, as news travels fast in the desert, the Saharan and Soudanese tribes will soon hear of the building of these 'God's Houses,' where they will be welcomed as brethren, their ailments treated, and themselves taught to raise produce from the earth they have found so barren:

"But, Monseigneur, do you not see that some of your exiles, disgusted with their hard life in the desert, will want to get back to France?"—"Then they can go," said the Cardinal sharply; "they can go. For an institution like this to last the inlet must be narrow, and the outlet wide."

#### FROM THE PURPLE TO THE TOMB.

"Now, my son, it is late; to-morrow I will take you over the house of the Brothers of the Sahara. Probably I shall not see the great enterprise in its full development; I am old and broken."

To that I demur, protesting in all sincerity that the Cardinal has the erectness and vigour of youth. But he complains that years and griefs crowd upon him. It is time for him, he says, to be thinking of the quiet corner in his cathedral at Carthage, where his tomb is already made. This is the inscription upon it:—

Here lies

He who was Cardinal LAVIGERIE,  
And who now is nothing but Dust.

Pray for him.

"Only the date of my death is wanting," he added, with a smile. "I can't well fix that. But lest it should be forgotten, as has happened to many a tomb on this old earth, I have had Father DELATTRE to the spot, and, with the grave which I must soon occupy yawning open before him, I have given him money to pay for the cutting of my death-day on the stone."

This he spoke with quiet sadness. Then he rose, and, notwithstanding my remonstrance, escorted me to the door, standing on the balcony for an instant, while I bowed low before him.

So I depart; but upon my heart is stamped the memory of a grand form, standing there aloft, clad in scarlet, with the sunlight playing around its head; the profile clear against trees and sky, and one arm raised towards me with a slow motion—perhaps of farewell. Or was it a benediction?—*Pall Mall Gazette*.

## Reported Outrages on Queensland Aborigines.

THE BLACK POLICE (A STORY OF MODERN AUSTRALIA).\*

THIS work is full of the most startling assertions ; but, being in the form of a sensational novel, with a most improbable plot, we can say nothing as to the *bonâ fides* of the accusations made. We therefore give the short preface to the tale.

"TO MY READERS.

In the following story I have endeavoured to depict some of the obscurer portions of Australia's shadow side. The scenes and main incidents employed are chiefly the result of my personal observations and experiences ; the remainder are from perfectly reliable sources.

ARTHUR JAMES VOGAN."

"TAURANGA, NEW ZEALAND, *September, 1890.*"

According to Mr. VOGAN's account, most, if not all the squatters in Northern Queensland, and some of their wives, are murderers, and he also accuses them of buying the natives as Slaves, and flogging them after the manner of the well-known *Legree*—the flogging often resulting in death. We have resided for nearly three years in tropical Queensland, though not in the outlying districts, where the scenes of this story are laid, and we can truly say that we never came across anyone answering to the description given by Mr. VOGAN. At the same time, we are bound to admit that, at various times, very grave charges have been put forth in the public press, and elsewhere, relating to wholesale massacre of blacks in the far interior, and we fear that there has been ground for some of these charges. We know that there existed, and probably still exists, a body of native troopers, called the "Black Police," for we have seen some of these gentry ourselves. They consisted of men taken from other parts of Australia, who would have no sympathy or friendship with the Queensland blacks, and, probably, with the instincts of savages, they would be only too delighted to make war upon the people of other tribes. They were always under the command of white officers, and for any atrocities committed by the troopers these officers ought to be held accountable.

Our own experience amongst the native blacks has been confined to those in the vicinity of towns, and they certainly were well treated, and allowed considerable freedom—some squatters even encouraging them to settle down on a corner of their run, out of the reach of cattle, for, by a curious instinct, the mere sight of a black native is sufficient to send a whole mob of cattle flying in the wildest panic, and, therefore, it is quite probable that the squatters in the wilder districts will not allow the natives to cross their run. As for the wholesale shooting down of innocent women and children, and the reduction into Slavery of young girls, for harem purposes, as asserted in this

---

\* By A. J. VOGAN. London : HUTCHINSON & Co. 1890.



tale, we believe it must be quite exceptional, and in places far removed from the reach of civilised public opinion.

We do not venture to quote from the tale itself, though we think the Queensland Government ought to take steps to find out whether these wholesale accusations are true or not. We copy in full what the author prints from a well-known newspaper, as it appears in quotation marks, on pages 220-221. He introduces it in the following words: "Read the following first-rate article upon the subject, by Mr. ROSE, the editor of the *Brisbane Courier*, the boss paper of the colony, which appeared on September 16th, last year." From the context, the date must have been 1888, and this, no doubt, if a genuine quotation, can be verified.

"Communications that have lately reached us from the north show too clearly that our people have not yet been educated to the recognition of the human rights of the original possessors of Australia. A correspondent forwards descriptions of atrocities of alleged frequent occurrence in the northern districts, the bare recital of which is enough to make one's ears to tingle. Nor are we allowed the common consolation of ignorance or sentimentalism, or exaggeration on the part of our informer. For our correspondent is a well-known press-man, who has done a bit of exploiting, both in Australasia and New Guinea, who admits that he has himself shot natives, who would otherwise have shot him, and of whom we can readily believe that, as he says, he is "not particularly prejudiced in favour of the natives, or very soft-hearted." He even tells us that he is not himself a religious man, and yet declares that he would not think the future commonly assigned to the wicked by religious people as too condign a punishment for atrocities that have come within his knowledge. His indictment touches mainly the districts lying between Cairns and Georgetown, where, he says, the blacks are being decimated, and by Government servants, in the shape of black troopers, and their masters, whose "dispersion" of the aboriginals, in particular localities, has simply come to mean their slaughter. He speaks of men being kept for the sole purpose of hunting and killing the aborigines; he gives instances of their camps being surrounded, and men, women, and children massacred for killing cattle, when, through the white man's presence, they could no longer find game; and he tells, in detail, one story of the extermination of a camp, simply because some blacks had been seen passing a mining station, where nothing had been stolen for months. Roundly, he charges the "grass dukes" and their subordinates with "murdering, abducting children for immoral purposes, and stock-whipping defenceless girls," and he condemns "each Government that comes into power for winking at the slaughter of our black fellow subjects of the QUEEN, as an easy way of getting rid of the native question.""

The author then goes on, in his own words, to allude to statements made by another newspaper, the *Northern Miner*, which we, of course, give as his own views, and not our own, having no means to investigate the truth of the allegations.

"The *Northern Miner* asserts that this picture is not overdrawn, and that the atrocities mentioned have even been exceeded. It refers to squatters branding blacks, keeping harems of black gins, and finding their slaughtering record no bar to advancement to high office in the State. The black trooper system is, in the view

of this paper, legalised murder, which reckons the life of a bullock of more account than that of a score of black fellows. We do not vouch for the truth of these serious charges; but, if true, the horrible demoralisation of such a system, on blacks and whites alike, it is difficult to over-estimate; and cry exaggeration as we may, it is clear that enough remains to call for the immediate and earnest attention of the Government. Sir THOMAS McILWRAITH will earn the gratitude of the colony to all time if he will but exert himself for the Aborigines of Australia—whose country after all we have simply taken from them by force—as Sir SAMUEL GRIFFITH exerted himself for the kanakas. Surely there is as much call for a Commission of Inquiry in the one case as in the other. ° ° Surely labour, whose power, at any rate, in the southern parts of Australia is immense, must be aware of the benefit that must accrue to white workmen if the “unpaid labour” of the blacks, now forced to work by squatters and others, were made illegal, Chinamen and kanakas are hounded down by the Australian working-man with a certain amount of reason, for beastly immorality, combined with Oriental diseases, are things to be avoided in a young colony, where all men should be healthy voters and thinkers. But why should the “horny-handed” keep silent when the paths of labour are clogged by the Slave system—which obtains, I believe, over a large and growing portion of Australia—and yet shriek wildly when coloured labour of another sort competes with them at a wage only a little less than that demanded by whites?”

Mr. VOGAN also professes to quote the following from the *Telegraph*, published in Sydney. As it has no date there is no means of verifying it:—

“DEPREDATIONS BY BLACKS.

“SWEEPING CHARGES AGAINST THE MISSIONS.

“(By *Telegraph*.)

“ADELAIDE, Wednesday.

“A DEPUTATION of Northern Territory pastoralists to-day asked the Government to send more mounted police to the Territory in order to deal with depredatory blacks, who killed large numbers of stock. The majority of these natives belonged to the mission stations. The Minister for Education, in reply, said it seemed to him that the mission stations did more harm than good. He had official information that all the black outlaws in the Territory made for the missions when hard pressed, and the missionaries protected them, and that the worst cattle-killers were the mission aboriginals. He was sorry, however, that, owing to the bad state of the finances of the Northern Territory, additional police protection could not be granted.”

On page 166, the author prints, under the Royal Coat of Arms, and in Italics, a communication from the Commissioner of Police, and a quotation from the *Northern Miner*, which we copy exactly in the form given. Whether this is true or not we have no means of knowing, though the date and names are given as though they were *bona fide*. We cannot help repeating that all this doubt is thrown upon the statement by the form adopted by the author of sensational novel writing.

“June 4th, 1880

“John Bigger, Esq., Inspector of N. M. Police for Townsend Barracks, Werandawera District.

“The Colonial Secretary, having requested the Commissioner of Police to supply him

*with such information, as lies in his power, concerning the truthfulness of an occurrence of which the enclosed newspaper article (which appeared in a recent issue of the "Northern Miner") purports to be an account, I am directed to desire you to communicate immediately with this Office upon the subject.*

"I am, Sir,

"P.P. Commissioner of Police,

"HARRY STOCRAT."

#### "ANOTHER N. M. P. ATROCITY.

"Close to Townsend, a reliable correspondent informs, the following lately took place:—

"At a mining camp where nothing had been stolen by the natives, for months, three natives ran by a miner's tent one evening. Going into town next day, the said miner mentioned this, but did not ask for assistance. The neighbouring sergeant of black police with four boys, however, appears at the camp in a few days. As night falls the light of a native camp fire is sparkling away on a mountain range some four miles off. No one knows or cares if these particular natives had committed the crime of running by a miner's tent. Taking a boy by the shoulder the sergeant points out the fire, and, soon after, the four troopers steal off into the gloom, armed to the teeth, and naked, save for their cartridge belts. The sergeant remains behind, and in about an hour and a half the sound of nine shots, coming rapidly after one another is heard. Presently, the boys again appear with spears and dilly-bags, and tell, amongst other horrid details, that they have dispatched "plenty fellow pickaninnie" with their tomahawks."

On page 387, appears a map of Australia, with black ruling over nearly the whole of Queensland, the northern territory of South Australia, and almost the whole coast line of Western Australia, which the author designates as "Slave Map of Modern Australia."

We think that the Australian Governments are bound to refute these terrible charges, if they are not true; and, if there is a shadow of truth in them, our own Government ought to make the strictest investigation.

---

#### DEATH OF AN OLD SLAVE.

ROCHESTER, April 19.—Rev. THOS. JAMES, who was born a Slave at Canajoharie, N.Y., in 1804, died in this city yesterday. When seventeen years of age he was traded for a yoke of oxen to GEO. H. HESS, a wealthy farmer of the vicinity of Fort Plain, from whom he escaped into Canada until this State, in 1821, emancipated its Slaves, when he came to this city. His mother and father were sold when he was eight years of age, and he never saw them again. He had no name save "Tom" and "Jim" until he was twenty-five years old, and entered the ministry, when he was given the name of THOMAS JAMES. He was the most widely known preacher in the United States, having preached all through the South and West. In 1837 he ordained FRED. DOUGLAS, just released from Slavery, in New Bedford, Mass. He was an active abolitionist.



## British Galla Land.

FROM A CORRESPONDENT.

It is understood that an expedition for the geographical exploration of the country between the Indian Ocean and the Nile is in contemplation, to follow the direction of either the Tana or the Juba ; but in any case we may look for results in the near future corresponding with those which have attended the progress of the Chartered Company's officers towards Victoria Nyanza. The two great races which occupy the eastern corner of Africa are the Somalis and the Gallas, between whom the Juba may be taken as the general line of boundary. The Somalis, however, extending down the coast from the Gulf of Aden, have crossed the Juba and occupied the ground as far as the Tana. In order to do so they have driven the Gallas back, and now they stand between their rivals and the sea. This position gives the Somalis the control of the entrance to the back country, as well as the monopoly of its trade ; and as this is a possession which they appreciate with a lively sense of its commercial value, the key to the greatest part of their opposition to the European intrusion is furnished. Religious fanaticism supplies the rest, but the monopoly of the trade is the chief motive for the exclusion of strangers. Owing to the interposition of the Somalis between the interior and the coast the great family of the Gallas are cut off from access to the seaports, and are obliged to accept the offices of the powerful intruders as middlemen. The principal ports on the East Coast, or, as it is commonly called, the Benadir, are Kismayu, Brava, Meurka, Magadisho, Warsheikh, and Mruti. The first, and most important, of these ports, situated close to the mouth of the Juba, belongs to the British East Africa Company ; the others pertain to the Italian sphere, though they form part of the dominions of the SULTAN OF ZANZIBAR. To Kismayu and the Benadir ports the trade of the Galla country comes through the hands of the Somali middlemen, chiefly by way of the important towns of Logh and Bardera on the Juba, where the barter is carried on. The district between the Benadir coast and the Juba—that is, the southern corner of the Italian sphere—is held by a half-caste Somali tribe named the Rahanwin, whose hostility to any approach by foreigners into their country and trade preserve is well known. Several attempts lately made by Italians to effect a landing on the coast for trading purposes are reported to have been fiercely opposed by the inhabitants. It is, however, a noteworthy fact that the same spirit of hostility is not shown towards this country, which is familiar to the various Somali tribes through the constant commercial intercourse with the Gulf of Aden, where our name has become well and favourably known to the people. As a result of this, while the Somalis of the Benadir coast set themselves fanatically against the approach of the Italians, they have declared themselves willing to come under British control, but that of no other foreigners ; and south of the Juba the two Somali tribes, the Murjertens, who hold the country round Kismayu, and the powerful Oorguden tribe, who occupy all the region from the Juba down to the Tana, have willingly placed themselves and their country under the flag of the East Africa Company. But behind these is the great race of the Borana Gallas, owning the country from the head waters of the Juba to the borders of EMIN PASHA's late province ; and between the Gallas and the ocean the Somalis occupy the ground with united and unconquerable strength.

Both the Somalis and the Gallas are an entirely different race from the negroes. The Somalis are fanatical Mohammedans, fierce and lawless, notorious for cheating and lying, and their hostility to strangers. Though closely related to the Gallas there

has been a constant feud between the two races. The Gallas, however, occupy a much larger territory, and have been estimated to number 60 tribes, with a population of from six to eight millions. By far the largest and most powerful of these tribes is that of the Boranas, covering the whole of the country between Lake Rudolph and the River Juba, and now within the British sphere of influence. From a physiological point of view the Gallas take a high rank, being generally tall and well-formed, and surpassing the average negro very considerably in intelligence. They are a warlike nomadic race, and are distinguished from other African races by the exceptional freedom and respect which their women enjoy, girls having the privilege of saying "no" to a matrimonial suitor, and monogamy being the rule. A Galla sometimes retains female captives, but would disdain to marry one, and more frequently gives them away to his Somali neighbours towards the coast. The position occupied by women is in itself a distinct mark of the superiority of the Gallas. Their political organisation is patriarchal. The Borana Gallas are ruled by a king, who, however, is never seen by coast people, but is reported to be hospitable to strangers, and very desirous of finding an outlet to the sea for the trade of his country. The southern Gallas are generally described as heathen, but they profess faith in a Waka, or supreme being, their ideal of whom is very similar to that of the Deity entertained by civilised nations. At the coast they are spoken of as Christians. The Boranas are divided into two sections, called Ya and Yul, the former occupying the north-west, and being purely pastoral, and the latter pastoral and agricultural.—*Morning Post*.

#### SLAVE-TRADE IN EAST AFRICA.

THE following is an extract from a letter received from Captain F. D. LUGARD, of the British East Africa Company's service :—"Almost immediately after crossing the Tsavo we ran into a Slave caravan. I had, as is my custom, been superintending the issue of loads and departure of the caravan from camp, and was just overtaking the head of the Safari, when I met two or three suspicious-looking men with guns, and saw others skulking in the forest. I did not at once perceive the situation, but noticed the embarrassment of the men, the presence of several very young children (infants) which they were carrying, and that the caravan, instead of passing us in the broad path, was disappearing man by man as they came up into the jungle. I demanded the reason for these things, and accused them of being a Slave caravan, which they strongly denied. I took away their guns and made them prisoners till I should prove the truth of their words, and sent Mr. WILSON on ahead to ascertain what he could, and capture any if he found they were a Slave caravan. Mr. DE WINTON searched the bush, and I returned to the rear of the Safari to send word back to Shukri and the search party (who had returned to our previous camp to look for the missing Soudanese) to be on the look out and capture all they could. We found it was undoubtedly a Slave caravan. The headman in front says he saw fifteen girls in Slave sticks, and we captured and liberated one man in a Slave stick, and also found one woman Slave and three young children, two being emaciated with starvation. These I took on with me, together with a number of prisoners we captured. The common porters I released (taking away their arms), and retained two men of superior rank and a boy as evidence. These men I sent down to the coast under Mr. AUBURN's charge, as prisoners from the Kibwezi, together with full details and evidence gathered from them and from the other prisoners whom I had released as to the names of the owners and leaders of the caravan, &c. (all of whom were Mombassa men). This evidence I sincerely hope will lead to the conviction and severe punishment of the Arabs implicated, since I spared no effort to make the evidence as complete and conclusive as possible."

### Anti-Slavery Meetings at Brussels.

THE Anti-Slavery meetings called by the Brussels Committee met in the Palace of the Academies on the 28th April, and continued for three days. Owing to illness, the two delegates from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY were unable to be present, nor have we received any detailed report of the proceedings. From the *Independence Belge* and other papers we gather that the meetings, which were presided over by M. LEON MELOT, Avocat-Général, were attended by many distinguished persons, including the Papal Nuncio; Lord VIVIAN, Minister Plenipotentiary of England; the Minister of Austria and Turkey; Baron LAMBERMONT, late President of the Brussels Conference; a goodly array of Roman Catholic clergy, including the Cardinal Archbishop of Malines; Mgr. JACOBS, Dean of St. Gudule—whom we had the pleasure of meeting last autumn in Paris—Bishop BRINCAT, coadjutor of Cardinal LAVIGERIE; and others. Count D'URSEL, a conspicuous member of the ANTI-SLAVERY SOCIETY of Brussels, read a paper on the first day of the session, following the opening address of Bishop BRINCAT. The Bishop is reported to have said that, if the abolition of Slavery were the end desired, they must not go too fast, as otherwise they might miss it altogether. He added that the suppression of domestic Slavery in Africa would come in time, but at present they had only to deal with the abolition of the Slave-trade. We believe that these views are rather generally held on the Continent; but it may be well to remind our friends that the principle which guides the action of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is rather that you cannot do away with the Slave-trade so long as Slavery exists, for, according to the economic law which governs all commerce, so long as a demand exists so long will there be a supply. The history of smuggling clearly proves this.

A rather amusing incident occurred on the first day, when the Portuguese Minister (who, by the way, is President of the ANTI-SLAVERY SOCIETY of Lisbon), referring to one of the two maps of Africa which hung in the room, complained that the boundaries between the Portuguese territory and the Congo State were incorrect, and were then the subject of mediation, upon which the President remarked that if one of the maps was a little too Belgian, the other was ultra-Portuguese, which kept the balance even.

On the second day, M. LOUIS DELMER, Secretary of the Belgian Committee, gave an exhaustive lecture upon the history of Slavery from the earliest times, which was followed by an address from a black delegate from Hayti—an eloquent gentleman whom we had the pleasure of hearing last autumn in Paris. To him succeeded Don LUIS SORELA, officer of the Spanish navy, and founder of the ANTI-SLAVERY SOCIETY in Spain.

Our Corresponding Member, Commander V. LOVETT CAMERON, took part in the proceedings of the third day, delivering an address in French, which appears to have been well received.

The gathering concluded in a truly English style by a banquet, at which the speakers were hospitably *fêted*.



### Slave-Trade in Morocco.

MOROCCO, unfortunately, is one of those countries that does not come within the provisions of the Brussels Conference, not owing, however, to any fault of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, which requested the Government to invite the attendance of a representative of the SULTAN of MOROCCO.

Mr. HENRY GURNEY, one of the Committee, who has just returned from a visit to Morocco, reports that he received authentic information that, in February, 1891, a large caravan of Slaves from Timbuctoo, or adjacent parts, arrived on the borders of Morocco for sale to Slave merchants in the various towns of that country.

The caravan consisted of some 2,000 Slaves, of whom 1,200 were young girls, and as it is computed that at least one-third die on the road, the loss of life, *exclusive of those who perished in the raids by which these human chattels were procured*, would be at not less than 1,000 souls.

Mr. GURNEY was also informed that owing to the large arrivals of Slaves in Morocco—the traffic being probably somewhat diverted from the East Coast—the price for young girls ranged from £10 to £12 each, instead of £20 to £24, as in former years.

The open sale of Slaves in the seaport towns of Morocco, which had been stopped owing to the action taken by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, has now been renewed, thus necessitating further action on the part of the Society.

---

*The Evening Standard*, of the 12th May, thus comments on the above facts, which had been embodied in a letter to *The Times* by the Secretary of the ANTI-SLAVERY SOCIETY.

Although every one will concur in the hope expressed by BARON H. DE WORMS that Sir C. EUAN SMITH, the new Minister to Morocco, may be successful in the endeavour to secure the observance of the promises made in 1884, that the sale of Slaves by public auction should be abolished, few people will have any lively faith in the success of any attempt of the kind. Potentates like the EMPEROR of MOROCCO are very difficult to influence by the process of moral suasion. They are not unfrequently ready to promise anything, in order to free themselves from the unwelcome remonstrances of the agents of foreign Powers; but such promises are never intended to be kept, and are, as soon as the crisis has passed, relegated to the limbo of the forgotten. The Monarch of MOROCCO is supposed to draw a considerable portion of his revenue from the open encouragement of, or, at any rate, a tacit acquiescence in the Slave-trade so largely carried on in his dominions. As long as he has nothing to fear from those who remonstrate, he may promise, but he will assuredly do no more. He must be well aware that neither England nor any other country is in the slightest degree likely to endeavour to coerce him by force of arms to put down the Slave-trade, and he can therefore laugh at their remonstrance. Even if, as an act of great magnanimity, he consented to forbid sales of Slaves by public auction, little, if any, good would be effected, as the traffic could be just as well carried on by private sale. Not until we can convince the Ruler of MOROCCO that his interests lie in abolishing the Slave-trade can it be hoped that he will move a finger to suppress it.

## Lord Salisbury's Views on Asia and Africa.

WHEN the Freedom of the City of Glasgow was presented to the Prime Minister, on the 20th May, in the presence of some 4,000 or 5,000 ladies and gentlemen, the MARQUIS OF SALISBURY made a speech, in his capacity of Secretary of State for Foreign Affairs, which the leading Opposition paper, the *Daily News*, described as "worthy of the occasion."

The exhaustive review of the state of affairs in the Mohammedan world, in Asia and Africa, deals naturally in large measure with the Slave-trade, and, therefore, no apology can be needed to our readers for quoting very largely from the Prime Minister's speech.

We are glad to note the importance given to the subject of opening up the interior of Africa by railroads, for we believe, with LORD SALISBURY, that this will have the effect of putting down the Slave-trade, so far as regards ivory and other carriers, and we trust that the Treasury may accept the Prime Minister's view of giving assistance to Sir WILLIAM MACKINNON and his colleagues in their philanthropic efforts to lay down the iron road between the coast and Victoria Nyanza. Sir WILLIAM MACKINNON has always been a generous and warm supporter of the ANTI-SLAVERY SOCIETY, and we are convinced that one of the chief reasons for which he seeks to civilise Africa, by the development of legitimate commerce, is that by so doing he is assisting to crush the accursed Slave-trade.

We heartily endorse all that LORD SALISBURY said about the condition of Morocco, and the serious dangers that lie before us with regard to that country. The ANTI-SLAVERY SOCIETY has for some years laid these dangers before the British public, and has twice in recent times sent special deputations of its own body to investigate the condition of the Slave-trade in Morocco, besides having forwarded an Anti-Slavery address to the Sultan at his capital city.

What LORD SALISBURY says respecting the development of Mohammedan ideas, in a manner different from those we are accustomed to in the West, has much force, and is admirably compared to the impossibility of cultivating a larch till it becomes an oak. At the same time, we must not lose sight of the fact that the chief bulwark of the Slave-trade is the practice of holding Slaves—especially for harem purposes—in all Mohammedan countries. It is all very well to say that this is in accordance with the tenets of the Koran, but the Koran at best only *tolerates* Slavery, and MAHOMET, like MARCO, seems to have granted this to the people on account of the "hardness of their heart." Until the Mohammedans consent to give up the right which they now claim, to hold property in human flesh, they can scarcely claim to be upon the lines of Western civilisation. MAHOMET's system appears mostly to be intended to apply to captives taken in war, probably, with the humane object of saving their lives. In those days, also, warfare was considered the principal means of converting the *giaours* to the true faith, and, therefore, the most

praiseworthy of all vocations. Things have changed during the 1,200 years that have elapsed, since the Hejira, and the Mussulman has now pretty much given up the idea of overrunning the world, with the sword in one hand and the Koran in the other. He now sits quietly on his divan, if in well-to-do circumstances, and smiles at the restless activity of the ubiquitous Christian; if poor, he is content to work for wages, like the rest of the world. The time will come, and we trust before very long, when a respectable Mohammedan will think it a crime against humanity to encourage the diabolical work of the Slave raider by purchasing his human wares. Meanwhile it is the duty of those who have the power and opportunity to impress these views upon the Mussulman nations.

*(Extracts from LORD SALISBURY'S Speech.)*

#### MOHAMMEDAN DANGERS.

A CURIOUS part of the duty of the Foreign Office, in its great dominant mission of preserving peace, and extinguishing all danger of war, wherever it may arise, is the relation in which it places us with the Mohammedan communities of Europe and Asia. One of the great provocations and dangers of war has arisen from the position of the great Mohammedan communities, and if I speak of them as Mohammedan I am not relying upon their religious character, but upon the peculiar nature of the civilisation, which their religion—continued now through fourteen centuries—has carried into every fibre both of their politics and of their social life. That Mohammedan civilisation hangs back from the general movement of the world, and certainly from the movements of the Christian nations. It will not assimilate the modern ideas which are essential to progress, and essential even to preservation, and, therefore, for many, many years past, the solicitude of statesmen has been how are they to keep these Mohammedan communities from crumbling into dust, and producing the disturbance which such disappearance must cause, for when a nation dies there is no testamentary distribution of its goods, there is no statute of distribution of what it leaves behind. The disappearance of a nation means a desperate struggle for what it possessed among the nations that exist around it, and it is a danger with which the slow perishing of those Mohammedan communities appears to threaten the world.

#### MOROCCO, TURKEY, AND PERSIA.

I am glad to say that, certainly, compared with what I remember at the beginning of my political life, that danger is passing away, though perhaps passing away very slowly. In some parts it has not passed away at all. Morocco still remains the home of the worst abuses, of the greatest cruelty, of the greatest ignorance and backwardness in all that conduces to prosperity, or humanity. It is there that we hear of the most terrible cruelties, and we have no power to prevent them, and some day or other—there is no danger threatening now, or I should mention it—but some day or other Morocco will be as great a trouble to Europe, and will carry with it as great menace to the peace of Europe as the other Mahommedan communities farther to the East used to twenty or thirty years ago. In Turkey things are much better. The Sultan has a most intense tenacity of will, with entire belief in his race and in his religion, and has devoted himself with almost unexampled assiduity to repairing the confusion in which his empire was left by those who have gone before



him. I do not say that the results have been all that we could wish, and there are many abuses which we are very anxious should be corrected. There are many tales of suffering which still appeal to the sympathy of Europe, but there is throughout the empire, I believe, a steady progress towards better things, and I have a full belief that, if that progress can be maintained, it will be in the long run able to sustain peace, and the danger of its fall will no longer be a menace to the peace of Europe. (Cheers.) A more recent, but a still more hopeful revival, I think, has taken place in the ancient kingdom of Persia. The SHAH OF PERSIA, whom you saw in this country two or three years ago—(cheers)—is a very enlightened ruler, and is very anxious to give to his people a share in that marvellous accumulation of discovery and enterprise which unveiled to his eyes, in this country, a picture he never expected to see. I think he has been deeply struck in both his journeys to Europe with what he has seen of European civilisation, and there is a decided movement towards greater liberty, better preserved order, and greater encouragement to material progress than we have seen before. I think there, too, we may hail the dreams of a better day, and hope that Persia will strengthen herself in time, so that she shall never be the cause of conflict between Christian powers. (Cheers.)

#### THE PROGRESS OF EGYPT AND INDIA.

Of the KHEDIVE OF EGYPT I can speak in quite a different tone. I think the revival of Egypt during the last few years has been one of the most wonderful things that our generation has seen. (Cheers.) I do not, of course, ignore the share which our officers, military and civil, have had in the revival. The greatest possible honour is due to Sir EVELYN BARING and to Sir FRANCIS GRENFELL. (Cheers.) But far beyond those is praise to be attributed to the KHEDIVE, whose straightforward character, whose moderation and judgment have enabled him to steer his country through dangers before which many another man would have fallen, and have opened to him a prospect of brightening and increasing industry and growing prosperity. (Cheers.) All these things are for good. Those Mohammedan communities are improving year by year. What is weak in them is thrown off, what is strong in them is developed; and though, of course, we wish they were of the same faith as ourselves, we must reconcile ourselves to the fact that any such conversion is not a matter of any early probability; but believing that in the long run if they can be persuaded to pursue paths of justice and righteousness, these paths will lead to the truth. (Cheers.) Our own Mohammedan population in India is of the most loyal and most robust and sturdy portion of that country, and I have every ground for hoping a like development among them. But with respect to all those Islamic populations we must always remember that they are Mohammedans; we must not attempt to impose upon them development, or to exact the growth of the West. They will develop in their manner and after their nature. If you have got a good larch tree you cannot by any contrivance make it grow like an oak, and you will only spoil your larch and cover yourself with ridicule if you attempt it. The same thing is true of nations, and we must, whether in foreign countries, or in our own dominion, be patient with the fact that they are developing. Their growth is different from ours, and it is only by suffering them to follow the law of their nature in all legitimate lines that we can hope for the greatest, of which the nation is capable. (Cheers.)

#### THE PORTUGUESE DIFFICULTY.

I assure you it is no easy matter to negotiate with the kingdom of Portugal—(laughter and cheers)—and the reason is because we are restrained on the one hand

on our side from any measure which would be likely seriously to injure a State for whom we had old recollections of kindness, and which we regard as an essential portion of the European body. On the other hand, the kingdom of Portugal has allowed its course in these matters to be directed too much by a popular sentiment which is ill-informed, and too little by the knowledge and experience which its statesmen possess—(cheers)—and our difficulty is this, that our good friends at the Cape do not quite understand why we are so reserved in acting towards the kingdom of Portugal. They say, and justly, that it is not a question for measuring strength. That consideration I should like to put aside. But they also said, and I think justly, that Portugal has not fulfilled its duties or acted up to its responsibilities in regard to the territory to which it has had exclusive entrance for 200 or 300 years. (Cheers.) No doubt they had possessed the coast and been masters of rivers which, if they had been in Anglo-Saxon hands, would have led to the civilisation of Africa two centuries ago. Therefore, while on the other hand, the people of Portugal think us very unreasonable because we will not allow them to claim by a mere paper annexation a broad belt of Africa, reaching from the Indian Ocean on the one side, to the Atlantic on the other, our friends the Cape colonists think we are unreasonable because we will not push Portugal out of the way altogether, and leave the country to them. (Laughter and cheers.) In these matters we have to observe the claims of justice and the prescription of international law; and the desire of pleasing our own fellow-countrymen at the Cape, great and dominant as it is, must not be permitted to turn us away from the first consideration by which every Foreign Office—certainly the English Foreign Office—ought to be guided, namely, the paramount duty of observing and sustaining the international right. Portugal has for centuries claimed, and for many, many years been recognised by this country, as possessing the whole shore from Cape Delgado to the north of Delagoa Bay. It undoubtedly governed, though in a fitful and temporary, and far from effective manner, it has governed land on both sides of the river Zambesi up as far as Zumbo. What we have to do has been to determine how far her historical claims, and her present power of acting up to them, justifies us in pushing that shore claim into the interior—how far it justifies us in recognising her Government of the shores of the Zambesi. In both cases she has a historical right, which we have done our best exactly to ascertain and measure, and the result has been that we have come to a conclusion, with respect to the occupation of territory, which, I believe, will be beneficial to both parties. If our present proposals are accepted, the territory we shall recognise as belonging to South Africa is high land, on which white men can work and can settle, and the peculiarity of English rule is that we are not satisfied with ruling over the natives, but that we fill the land with our own people and our own blood. (Cheers.) All the land on the bank of the Zambesi, and which we have offered in exchange—and to which we think she has some historical claim—is land which can only be dealt with by those who are born in the country and have the blood of the country; and the peculiarity is—I think the melancholy peculiarity of the action of Portugal is—that she does not pour her own people into the country and people it with her own blood, but is satisfied with ruling the natives where she finds them. It is, therefore, fitting that the territory which can only be cultivated by the natives, should fall under her rule, and it is fitting that the territory on which white men can work should fall to the more active and robust Anglo-Saxon race. (Cheers.)

#### PHILANTHROPIC COLONISATION.

Well, there is the third company of your countryman, Sir WILLIAM M'KINNON—

(cheers)—whose enterprise and philanthropic determination deserve to be mentioned with honour in any audience, especially in a Scottish audience. (Cheers.) This company possesses the territory leading from opposite the Island of Pemba, which is north of Zanzibar, to the Great Victoria Nyanza Lake, and possesses the Valley of the Nile from that region until it meets the frontier of Egypt. Of course it will take a long time to carry out colonisation. It is far more purely philanthropic than any of the other undertakings. The great object, I believe, has been to deal a deadly blow at the Slave-trade—(cheers)—the destruction of which has been, along with our own commerce and material progress, the animating impulse of English policy in those regions for nearly a century—(cheers)—and I think we are, to use a hackneyed phrase, within "measurable distance" of the utter destruction of that hateful traffic. (Cheers.) The Slave-trade on the sea now only exists on the eastern coast of Africa, and on the shores of the Red Sea. The SULTAN OF ZANZIBAR, under the guidance of SIR EUAN-SMITH, and also Mr. PORTER, has taken very strong measures with respect to Slavery in Zanzibar and Pemba—measures which, I think, must ensure its disappearance within the life of most of us who are here present; but the place where the caravans still go, and where it is of great importance that we should stay, is the tract which lies between this Victoria Nyanza Lake—the size of which I shall bring home to you by telling you that it occupies about precisely the same area as Scotland—the territory which lies between the lake and eastern coast of Africa between Mombassa. Our new settlement territory, passing round the base of Kilimanjaro and across the lands of the Masai, is territory which does not become remunerative, and in which colonisation cannot spread till you have got some way into the interior. There is no doubt that the Slave caravans across that territory can be destroyed by one method, and by one method certainly, if that method be applied.

#### THE VICTORIA NYANZA RAILWAY.

Sir WILLIAM M'KINNON is doing his best to lay a railway from the coast to the lake of Victoria Nyanza. (Cheers.) Now the peculiarity of a railway, which everyone may have had the opportunity of observing in this country, is that when it is once laid it kills every other mode of locomotion that formerly held the same ground. After a railway has existed some time there cannot be, except as a matter of luxury or caprice, any other kind of locomotion to compete with it. If a railway could exist from this lake to the coast, caravans would no more be employed, as they are employed now, to carry ivory, the produce of the interior, to the coast; and it is by these caravans that the bodies of Slaves are brought along. It costs two or three hundred times as much to bring goods by caravan as it would cost to bring them by railway. Of course, when once a railway existed caravans would become a matter of antiquity, and if no caravans existed there would be no means of carrying the Slaves from the interior to the coast, because I do not see that any Slave-dealer who presented himself with a body of Slaves to be carried on trucks to the coast would be very civilly received. (Laughter and cheers.) From a purely Foreign Office point of view, I take a very deep interest in this railway. But I must tell you fairly that it is from a purely Foreign Office point of view, because Sir WM. M'KINNON is of opinion that he cannot construct this railway without Government help, and I always speak of the Treasury with awe, still more of the Treasury when it is acting, as in this case it necessarily must act, under the guidance and according to the principles of the House of Commons. (Cheers.)

#### HOW TO STOP THE SLAVE-TRADE.

Whether the Treasury will be able, consistently with sound principles of finance,



which are always upheld, to give Sir WILLIAM M'KINNON the assistance which he requires, or whether it must be deferred to a distant time, I do not know. But whenever that railway can be made, I believe that the end of the African exportation of the Slave will have been attained at the same time, because it will not only, as I explained to you, prevent the passage of caravans from the Victoria Nyanza eastward, but it will place you in command of the Valley of the Nile, so that Slaves will not be able to cross thence to the Red Sea. We have done something in our time to aid in this abolition of Slavery, to add our stone to the pile which the devotion and foresight of our ancestors began. The Brussels Conference on the Slave-trade will, I believe, be a very great social and philanthropic event in the history of Europe. Resolutions have been come to by the Powers concerned, binding them to certain measures for arresting the progress of Slaves across any European territory of which they are in possession, and therefore under that Conference we are bound to do our utmost to prevent the passage of Slaves across the territory that we have undertaken. We now spend large sums on ships and boats to arrest this accursed traffic, with considerable success, but also at great cost, not only to the Treasury at home, but also to the lives and health of the sailors, who under that sun have to give themselves to that tremendous labour. (Cheers.) If we are able, instead of taking this expensive and difficult precaution—if we are able to pursue the evil to its home and kill it at its root, we shall not only have saved mankind from a fearful curse, but we shall have spared the treasury of our own people and the lives of the gallant sailors who gave themselves to this work. (Cheers.)

---

## LABOUR RECRUITING IN THE SOUTH SEAS.

### RECRUITERS OVERPOWERED AND SLAIN.

Two massacres are reported by despatches, just received, to have occurred in the Solomon Islands, in which no fewer than eleven persons were killed. The more serious of the two took place at San Christoval Island. It appears that a French schooner, which was recruiting labourers, anchored off San Christoval, and sent two boats to the shore containing ten men. For fear of treachery, the men in both boats were fully armed with Snider rifles. Very much to their surprise, the men were most cordially received by the natives, who seemed anxious to offer themselves as labourers. They literally besieged the first boat, crowding into it in great numbers. Then they caused the boat to capsize, throwing the crew and their arms into the water. The men were thus quite unable to use their rifles. The second boat, in turning to retreat to the schooner, also got capsized, and great numbers of the natives, rushing into the water, attacked and killed both crews; the butchery being so complete that not one of the ten men were left alive. In the other case, a white settler, named FREDERICK HOWARD, was treacherously killed at Ogi. About forty natives, from Malayta, went to Ogi, for the purpose of gathering cocoa-nuts to make copra. HOWARD was in charge of a trading station there, and while examining some of the copra he was brained by the natives.

## Portuguese Zambesia.

THE *Cape Times*, of the 20th February, contains a long interview with Mr. H. C. MOORE, an American citizen, who was arrested in Portuguese Zambesia, on a charge of being a British spy, detained in prison, and, finally, transported to Mozambique in a boat, which he was forced to hire at his own expense. The article is too long for us to insert in these columns, but we make some extracts which refer more particularly to Slavery and the Native question. In Mr. MOORE's opinion it would appear that there is not likely to be any difficulty in procuring native labour, if properly paid for. \* \* \*

### PORTUGUESE AND NATIVES.

"Do not the natives cry out against the Portuguese dominance?"

"Yes. The Portuguese treatment of the natives is most cruel. For the merest trifles punishment is inflicted. When I was in the fort at Tete, a prisoner, I had a daily opportunity of seeing Portuguese law enforced. The poor black Slaves, for they are nothing more, were strapped on to a board, fixed up in the court, and flogged mercilessly. One fellow, already a prisoner, was arraigned for sleeping against the door of his cell. The gaoler could not open the door to get in. The prisoner sung out his explanations, but it was no use. He was awarded twenty-five lashes."

"The Court was held merely for the sake of administering Portuguese justice?"

"Yes. There were some few Portuguese officials, I think four altogether, and the whole establishment did not comprise more than sixty, of whom quite forty were always in drink. I have seen the sentries on guard so drunk that they could hardly hold their guns. There is no law, simply the enforcement of a brutal power."

"Which must sooner or later succumb to European advancement?"

"Yes! and the natives know this, for one case, in particular, brought out their ideas in my hearing. A Slave soldier was punished for abusing one of his officers. Said he: 'The English will soon be here, and when they come your day is done.' He got a dose of twenty-five lashes."

### SLAVERY IN ZAMBESIA.

"Practically a system of Slavery exists throughout the whole territory?"

"The farms all the way up the river are worked by Slaves, and the social position is judged from the number of Slaves a man owns. There is no concealing this. Brought up in the Southern States I know something of Slaves, and have had ample means of judging who are free and who are bondsmen. The Slavery of a past generation still exists in Portuguese Zambesia. All the carriers for natives, or Portuguese, as they call themselves, are Slaves. Travelling in the valleys is done in the 'machilli' requiring a bearer party of ten. I had my own men."

### A MODERN QUEEN OF SHEBA.

"These so-called Portuguese are almost as black as the negroes, are they not?"

"There is no distinguishing between them. And all the officials have black wives, even the Governor of Zombo. One of the wealthiest women on the Zambesi is the wife of the renowned German hunter, VICI, who has 500 Slaves of her own. The Governor invited me to meet his family at dinner, but I've no fancy for their dishes."

"What is the common tongue in these parts?"

"All the young people speak Portuguese. You hardly strike across one who cannot, and some are tolerably well educated. All the old women, however, still jabber away in the native lingo."

"This was at a distance from the coast of about ——?"

"Two hundred miles, or perhaps two hundred and fifty. 'Tis a splendid country, and, I should think, from experience and observation, well adapted for growing sugar and cotton. The farmers along the river get the finest crops of mealies and corn I ever saw in my life."

#### NATIVE INDUSTRY.

"Nothing is done with the produce?"

"Oh, yes! The natives grow their own cotton, and have a way of spinning it by hand. They make splendid blankets, some of which I've sent home as notable curios. Three years ago, when I went just for a trip home to the States, I took some of the wild cotton seed for planting."

"And your enterprise turned out successfully?"

"Well, at first, my father, who is a planter, could make nothing of them, but recently I have heard that they have done well the past season."

"Is Zambesia a fruit-growing country, too, as claimed?"

"The whole country along the river banks for miles is a

#### FOREST OF TROPICAL TREES,

which the Portuguese grow to perfection. Almost everywhere there are wild fruits, and in the Mazoe land lemons grow in abundance, one mass of trees, and the finest fruit in the world."

"In your travels you have no doubt come across evidences of former settlements?"

"Yes; almost the whole country round has something to show, both in Mashonaland and Manica. Shafts have been sunk, and remains of some primitive methods of raising quartz, evidently driven by water, are still to be seen."

"The forsaken mines and reefs, then, are by no means played out?"

"Not a bit of it. From all I saw, my conclusions are that they have done

#### LITTLE MORE THAN PROSPECTED

these places. As for the natives, they have cut steps into the rocks leading to shafts, which remind me of the Aztec remains."

"Are they aware of the gold-bearing qualities of the rocks around?"

"You cannot go to a kraal, all the way up the river, without being invited to buy alluvial. The old women wash the river sand in a gourd, or wooden basin, and make excellent yields. A most primeval style of doing business."

"By which they lose as much as they save?"

"Undoubtedly, and this all points to my conclusion. I shall always hold that these fields, when developed,

#### WILL PAY ENORMOUS YIELDS.

"Do you think the occupation of Manica will be a peaceful one?"

"My honest opinion, based upon facts, is that the natives



## WILL WELCOME THE ENGLISH

progression. As for other opposition, RHODES could go up with a handful of men, to-morrow, and take every fort. Indeed, I reckon there is quite a jealous feeling amongst the many chiefs. They are constantly inquiring when the English will come, and show their gladness. Some are quite anxious for the English troops to come amongst them, and this under so-called Portuguese dominion."

"And the great mass of the people?"

"They eagerly look forward, too, for a good time coming. Their anxiety is, without a doubt, based on prospect of better pay, or some pay, for some pay is better than nothing at all, and most of the poor beggars are merely Slaves."

"The country is well populated?"

"Densely, and most of the people are hard and willing workers. I had no difficulty in obtaining hands when I wanted assistance at various outspans. That reminds me that I had to pay heavily for everything I had whilst amongst the Portuguese as a prisoner, even for the very guards who kept watch over the miserable dungeon I was in."

"They cheated you in their transactions?"

"They even quarrelled because I fed my men with much better food than their soldiers got, after they had allowed me some freedom. These men had travelled over five hundred miles with me, and I spent my money as best I could for them. One of the black captains of the boat was reprimanded. They tried to insinuate that I had some object in view. His superiors said, 'You ought to remember that you are an officer in the King's service.' He replied, 'I would rather be a Slave to the English than an officer in your King's service.'"

"That certainly was an expression of feeling?"

"Yes, and it is everywhere alike. One cannot go and live amongst people, and, as a prisoner, always thrown in their midst, without hearing them speak their minds."

## MINERAL WEALTH OF ZAMBESIA.

"Which way the wind blows has been pretty clearly shown in your observations; but what of the mineral wealth of the country?"

Mr. MOORE asked to be excused for a moment, but soon reappeared, bringing, with a beam of triumphant satisfaction, several packages of alluvial, most of which he had personally saved from the waters of Zambesia.

"These," said he, "are the results of a few pannings for pleasure and curiosity, at various places where we rested. I panned very roughly, and I expect I lost a good deal. Those speak well for the country," tossing several little lumps from the dust.

The array was certainly a creditable one, as seemingly gathered by an idler. Mr. MOORE, however, made further reassuring remarks anent the prospect of payable reefs being discovered as a matter of course. The law at present restricted digging, else there could be no doubt about the nature of the quartz which abounds. He has prepared a chart, showing route taken, country covered, camping places, and what is, perhaps, more valuable, where gold is to be had for the finding. The country remains to be developed, and the natives are waiting for the Chartered Company to push forward. They look for a freedom which has not been their lot hitherto.

## Review.

### NEW LIGHT ON DARK AFRICA.\*

BY DR. PETERS.

THIS splendidly got up volume, with beautiful illustrations, is, no doubt, the cheapest work which has yet been issued on Africa: but we fail to see what *New Light* is thrown upon *Dark Africa*, except, indeed, the lurid light of the deadly repeating rifle. The object of the expedition was that EMIN PASHA might be relieved by Germans, but as EMIN had already left his country when Dr. PETERS arrived at Uganda, his expedition stopped short at that point.

Dr. PETERS started under peculiar difficulty—the British authorities having thrown every obstacle in his way. Eventually he ran the blockade of the British squadron, and landed at the mouth of the Tana River, which, at any rate at the present time, runs through British territory. The expedition was a small one, only some sixty or seventy persons, including himself, Dr. TIEDEMANN, some Somali soldiers, and other porters. It was heavily armed, and the leader was evidently determined to force his way through every obstacle. He gave out that he would not pay tribute, and he pours contempt and derision upon Mr. JOSEPH THOMSON for having put up with so much impertinence from the hostile Masai. It was when Dr. PETERS arrived in the country of the Masai that his real difficulties began. The accounts from that time until he had gone through their country are descriptive of sanguinary battles and cattle raids, some particulars of which will be found below. These extracts speak for themselves, and we need only say that this mode of invading Africa will no more commend itself to our readers than it does to ourselves. The principle of paying for the right of travel through a country has been, we believe, recognised by all African explorers, and we can scarcely see by what right Dr. PETERS insisted upon forcing his way through and shooting down all those who resisted. There is no occasion for us to enter upon the question whether Mr. STANLEY rescued EMIN PASHA, or whether, as Dr. PETERS states, EMIN PASHA first rescued STANLEY, who then carried him off by force. The difference of opinion upon these points must be settled by those gentlemen themselves.

We append some copious extracts from Dr. PETERS' exciting work of travel:—

#### ONLY A SLAVE!

THE conversation continued in this style for more than an hour, during which the banana wine circulated without intermission, and the pipes were refilled. Above WACHORE's sofa a few guns were hanging. They were breech-loaders of various construction, and one in particular, a Martini rifle, WACHORE ordered to be taken down and handed to us. It was both loaded and cocked, and suddenly went off in

\* Translated from the German by H. W. DULCKEN, Ph.D. WARD, LOCK & CO., London, 1891. Price 16/.

Herr von TIEDEMANN's hands. The bullet passed through the head of one of WACHORE's attendants, so that his eyeball fell at our feet, and the man was dead in a moment; and a second was hit on the jaw, which was shattered, and he, too, afterwards expired. There was a moment's deep silence, and then I apologised to WACHORE for Herr von TIEDEMANN. "My friend weeps sorely," I said, "that the weapon went off in his hands."

WACHORE suddenly burst out into a roar of laughter. "It does not signify in the least," he exclaimed, "the man was only a Slave. Your friend did not do it; it was the gun that did it, so do not trouble yourselves about that." The whole court joined in the laughter, that seemed, however, a little forced. The corpse was quickly removed, sand was strewn over the pools of blood, and the bowl of banana wine was immediately handed round again; just as when in Europe a guest has broken a valuable piece of China, and the well-bred hostess is anxious to pass over the unpleasant incident as quickly as possible. Such is the value set on human life in Africa!

#### THE MASSAIS—DR. PETERS WILL NOT PAY TRIBUTE.

I PROPOSED to the elders of the Massais that they should furnish me with guides as far as the Baringo Lake, and sell me a few donkeys. In return, I would give them the only load of iron wire I possessed, and also a few beads, of which ornaments I had a small bag with me. We would mutually secure each other in our possessions, and part as friends. "You must know," I said, "that among white men also there are differences. Five years ago, a white man came to you, whose race differs from our race as much as, for instance, the Wakikuyu differ from yours. The white man who was here was an Englishman (Inglese), and you treated him badly enough. But I belong to the race of the Germans (Badutschi), and we would rather die than submit to such treatment. If, therefore, you will not agree to all friendly proposals, you have only to tell me so, and you can also have war with us." The Massais thereupon caused it to be made known to me that, in the first instance, I must pay tribute for their young warriors before they would consent to treat further with me. When I simply refused to do this, they rose up suddenly, without a word of leave-taking, and the Kikuyu man told me that now we should have war.

I went into the camp to breakfast, and resolved to bring the matter to an issue that very afternoon. I gave over the command of the camp to Herr von TIEDEMANN, and betook myself with thirty men to the chief kraal of Elbejet, to make sure of the intentions of the Massais. I posted my people in a half-circle behind me, and stepped into the foreground with RUKUA and a Kikuyu interpreter, beckoning the elders of the Massais to come to me. I now waived my demand that they should sell us donkeys, and asked only for a guide to the Baringo, offering to pay for the accommodation. The exasperation on the part of the Massais, who had restrained themselves in the morning, was so great, that several of the Elmoran came rushing onward with levelled lances to transfix me. But I was glad to find that my people replied to this demonstration with shouts of laughter. In fact, two or three volleys would have been sufficient to lay low all the Massais who were present.

#### DR. PETERS RESOLVES TO FIGHT.

My resolution was now taken. If the Massais had so little respect for our agreement of the previous day, it was clear that if, after the kind behaviour I had exhibited on Saturday, I left this breach of the treaty unpunished, they would proceed to far



greater acts of aggression. It was one of the most critical decisions of the expedition, and I asked Herr von TIEDEMANN for his opinion. As he agreed with me, I gave him the order to hold thirty-five men ready for action. Silently we strode onward through the forest, when suddenly all the Somalis fell on their knees at once, and began to implore the protection of ALLAH from what we were now to encounter. On reaching the border of the wood we formed a long line. I took the right wing, and gave the left to Herr von TIEDEMANN, while HUSSEIN FARA led the centre. The black, white, and red flag was carried by RUKUA, who hurried on a few steps in advance of the line. Thus we marched rapidly to the north, directly upon the kraal. Between the kraal and ourselves were a great number of cattle, and the man who kept them called out to us in the most insolent tone to go round his herd, or we should drive the beasts away. That we few men should intend to attack Elbejet, the worthy fellow in his conceit never supposed, until a bullet passed through his ribs, and permanently silenced his insolent tongue. On account of the cold in the morning the Massais are fond of sleeping late, and consequently we completely surprised Elbejet. Our firing woke up the sleepers. On a sudden the men came rushing out of the gate against us, while women and cattle ran down the declivity on the other side in precipitate flight. I was opposed especially by the elder with whom I had negotiated on the previous day, and by his following. They tried to defend the entrance into the kraal. Three of the elder's arrows flew past me; and, for my part, I also missed my mark twice. My third bullet crashed through his temples, and now the Massais poured down the opposite declivity in headlong flight. We succeeded in this first fight in killing seven of them in all, and, so far, we had not yet suffered a single casualty. I was now master of Elbejet, the dominant position of this whole region, and had also a herd of cattle numbering more than two thousand in my possession. I now determined to send back a part of my company to the camping-place by the river, and at once to bring up all my column to this capital position.

#### THE BATTLE RAGES.

Then a very singular combat occurred here in the river forest of the Gnare Gobit. From tree to tree the Massais advanced, but always with caution, to cover themselves from the bullets. I may say truly, that for the next few minutes, I gave up my life and all of us for lost; nevertheless, on noticing the perfect skill of their method of attack, I could not suppress a kind of admiration of my opponents, whom, at the same time, I mortally hated. Several times I succeeded in knocking over two of the foremost Massais with a double shot; whereat the others were startled, and left me time to load again. But it was especially MUSA's repeating gun that had quite a remarkable effect upon them. With the muzzle-loaders they had already made acquaintance, but the system of the repeaters must have appeared to them supernatural, and therefore, uncanny. Meanwhile I was calling for HUSSEIN; and after five minutes of the most painful anxiety, I was joyfully surprised at seeing my people at last hastening up from behind to the rescue. A Massai, who was just preparing to thrust at me, was first laid low by a bullet in the face from our kitchen-boy FARGALLA; and now, with a hurrah, I advanced upon the Massais. At first they stood firm, but gradually they lost ground; and after half-an-hour the Massais, with their faces still turned towards us, slowly retreated towards Elbejet, drawing off on each side.

#### ONE HUNDRED AND TWENTY MASSAIS SLAIN.

At the side where I had fought we found forty-three Massai corpses, all killed by

bullets in front. But the loss of the Massais must certainly have amounted to three times that number, as the fighting had been just as hot in the rear as in front, and the enemy had in most cases been able to carry off their fallen fellow-tribesmen. As those who had fallen on our side—seven in number—had been mutilated in a shameful manner, we made reprisals, for our people cut the heads off the Massai corpses and hurled them high through the air and down among their fellow-countrymen by the hill below.

But we had lost seven men in the fight—a loss which was sufficiently grave, considering our scanty numbers. But much more serious was the fact of which I became aware while the flames of Elbejet were soaring up, namely, that the Somalis had shot off 900 cartridges from their repeating guns, and that consequently I had only 600 cartridges left. The porters, too, had fired away quite inordinate quantities of ammunition. In fact, I could have exclaimed with PYRRHUS, "One more such victory, and I am lost"; for I was not even in a position to go through with a second fight like the one I had just waged. The Massais had only to keep on attacking us, and they would with mathematical certainty hunt us to death.

#### THE SPOILS OF WAR.

Forward, therefore! The great herds in the centre, all loads packed, I set the column in motion along the hill. On the opposite side I first had the Elmorán kraal set on fire, and then marched in slow time down by the north-east slope of the hill. Not a single nail of all our property was left as a prize to the Massais; not one head of all the cattle we had taken was left behind. The Massais, who did not at first understand our movements, presently set out on the march behind us, at a convenient distance; but the bullets that we sent towards them from time to time, from my double barrel and from TIEDEMANN'S repeater, kept them far from the column. Above I found an enclosure for cattle. I at once had twelve sentries posted round about the hill to watch the Massais, who occupied the heights around, had the tents pitched, and established my column comfortably. Each man received permission to kill as many beasts as he liked, and then a terrible slaughter began among the oxen and sheep. The digestive powers of a negro are of a magnitude of which we in Europe can hardly form a conception. If he has one sheep he eats it up; if several are given to him he makes them disappear in the same manner.

#### DR. PETERS' RESIGNATION.

In all these troubles the only comfort was resignation to the unalterable decrees of Providence, and the conviction that, whatever might happen, I had no need to give the hated foe the satisfaction of having themselves given me my death. In such a case I considered I should be fully justified in reserving my last revolver bullet for myself.

#### A NIGHT ATTACK.

The Massais had advanced from the north, along the course of the river, and thought to surprise our camp from the south. They had come upon DAUD WAIS, who kept watch here, and he had at once knocked one of them over, by which means the Somalis had been alarmed. I came out of my tent, and, to encourage my men, called out to the Massais, "Karibu, Elmorán, mutákufa wiote!" ("Come on, Elmorán, you shall all die!") I at once had everything in the way of camp fires extinguished, gave over to Herr von TIEDEMANN the command on the river side where we were not

attacked, and myself turned to the further side, where the Massais were howling. I had everything we possessed, in the way of chests and loads, pushed forward, and ordered my people to lie down behind this rampart, to shelter themselves from the hail of arrows from without. Till this was done they were to keep up a partial fire of volleys upon the Massais, to frighten them from attempting to storm our camp. Then I had rockets brought, and one rocket after another flew hissing up into the black sky of night, giving just enough light to enable our best shots to pick out their mark among the threatening figures—a fantastic picture which could not fail of its effect upon sensitive nerves. My people set up a rhythmical song, always ending with the burden, “Kupàndu, Kupàndu Scharrs!”

#### WHAT A CHRISTMAS EVE!

This night was indeed a whimsical illustration of the biblical text, “Glory to God in the highest, and on earth peace, goodwill toward men!” The crackling of the rockets, the roaring of my own people, and the banging of the shots, together made a din that truly appeared more consonant with the Walpurgis night of the first of May, than with the solemn seriousness of the celebration of the birthday of CHRIST. Till one o'clock did the din continue. Then we heard the roaring of the retreating Massais gradually dying away in the south. On our side only one man had been wounded, a porter of the name of BOMA; he had been shot through the arm by the Somalis, in the line of whose fire he had foolishly placed himself. The Massais had had greater losses, as was proved next morning by numerous pools of blood, and various shields that had been left behind.

#### PIOUS REFLECTIONS.

The sun is sinking low! It is four in the afternoon! What is to be done?

“We will cross over the next row of heights, to see if we can perhaps find water on the other side!” I called out to HUSSEIN and MUSA, who, with me, formed the advanced guard. Onward, therefore! When I had climbed half-way up the hill, TIEDEMANN came hurrying up, calling to me from below, “Come back, Doctor, the Massais are attacking us from the rear.” “Then do you beat back the Massais; I shall search for water.”

Aloft on the height stood a broad Massai kraal, near which a man was sitting. Like wolves we sprang upon him; the Somalis seized him, and I held the muzzle of my six-chambered revolver to his temples. “Show me the Guaso Narok, or depart into the world below.” “Guaso Narok,” he answered, trembling with fear; “Guaso Narok häna” (“Guaso Narok there”), pointing with his hand to the valley below. It was an Andorobbo who gave us this joyful news. I believe that no angel's voice could at that moment have inspired me to offer more sincere thanks to the Highest. “Who saved me from death, from Slavery! Hast Thou not Thyself accomplished everything, holy, glowing heart?” Ah! how humbly, on this evening of December 26th, did I put away from me any such expression of Titanic daring! How devoutly did I bend before that mysterious Power that shapes the fate of men, and had once more saved us from perishing miserably!

#### STANLEY'S PROPOSALS TO EMIN.

By his *coup* of April 5th, 1889, STANLEY not only obliged EMIN PASHA to come away with him, but induced him, by holding out various promises, to submit to his



dictation. He told EMIN he would conduct him round Lake Victoria to Kawirondo, and then from Mombassa furnish him with the means not only of recovering his former position in the Equatorial Province, but also of reconquering Uganda and Unjoro, though certainly it would be under the sovereignty of the British East African Company. These promises he did not keep later on, at Usukuma, and thus he compelled EMIN PASHA, against his will, to march with him to the coast. This behaviour of STANLEY'S is the more inexplicable as it was adverse to the interests of those by whom he was commissioned, the British East African Company. The plan, in his bold way suggested by Sir WILLIAM MACKINNON, of acquiring for England the countries of the Upper Nile, must indeed be called grand. That it failed entirely is, in the first instance, the fault of STANLEY, and no less of JACKSON, both of whom, on arriving at the place, were wanting in the necessary determination to put it into execution at the right moment. This matter formed the subject of conversation between Mons. LOURDEL and myself during our supper, and LOURDEL once more expressed his conviction that, in consequence of JACKSON'S indecision, England had certainly lost the opportunity of taking peaceable possession of Uganda.

#### THE LATE ALEXANDER MACKAY.

When supper was over a scene was enacted which sounds so romantic that it might have formed a part of a drama. We conversed about the affairs of Uganda, JACKSON'S order for my arrest, and the events of the last few days, and, naturally, got to mention Mr. MACKAY, the leader of the English party in this country. I spoke of the great influence he appeared to exercise in Uganda, a view which Monseigneur LIVINHAC entirely confirmed. I had previously heard that Mr. MACKAY had expressed the hope he felt of still being able to carry out his programme of making Africa an English possession, from Table Mountain to the Atlas, and also giving it as his opinion that the German companies working there had no real support from the German Government. When the right time came he would let loose the Arabs upon the Germans, and then we should see how soon the whole undertaking there would collapse. Thereupon I suggested the question whether Germany would not be quite justified in issuing a decree of expulsion against such a man, as these plans really savoured of high treason.

"I should be quite ready to conduct Mr. MACKAY to the coast, but," I continued, "when do you, Monseigneur, think of returning to Europe?"

"*Jamais!* I shall remain here until my death.

"That is a pity; I should be exceedingly rejoiced to have had you for my travelling companion thither."

At this moment a man entered the room and threw himself upon his knees at the feet of Monseigneur, whose hand he kissed. He said something to him in the Wasukuma language, which I did not understand. I thought I noticed Monseigneur turn somewhat pale, and I looked at him expectantly.

"Mr. MACKAY is dead," he said abruptly, "and I am recalled to Europe."

#### WHO WAS RESCUED, EMIN OR STANLEY?

After four o'clock I betook myself to EMIN PASHA, who now gave me a number of particulars concerning his expedition and STANLEY'S proceedings on the Upper Nile. To my great astonishment, I here received the full confirmation of what I had already heard, here and there, in the shape of rumours, by Lake Victoria, namely,

that STANLEY had carried off EMIN PASHA, actually by force, from the Equatorial Province.

EMIN PASHA told me : " When STANLEY came, for the first time, to Lake Albert, he would have been lost if CASATI and I had not gone to him. STANLEY did not come to us, we went to him. He did not reach the Equatorial Province any more than you did. When he first arrived at Kiwalli, and found no tidings of us, he did not venture to make an advance along Lake Albert to Wadelai, but went back, for four months, to bring up a boat. Then the expedition came back and we sought them out, brought them provisions and clothing, and, in this way, the expedition was saved from destruction."

Exactly in the same manner did Signor CASATI express himself to me, a few months later.

" Then STANLEY began to press me to give up my post. He told me the Khedive had sent him hither for the definite purpose of delivering to me the order commanding me to evacuate the Equatorial Province. STANLEY gave me to understand that he was empowered, in case of need, to carry me away from the province by force. At that time my position on the Upper Nile was still of such a nature, that, if I had had ammunition and stuff goods left, I could have maintained myself permanently there. Not until afterwards, and prompted, if not directly by the intrigues, at any rate by the appearance of the English, my people put themselves in opposition to me, and, in fact, solely on the ground that they would not go away out of their province. I am convinced that if I returned there now, with an equipment, they would all rejoicingly bid me welcome."

---

## Religious Colonisation of Africa.

### NEW METHODS—DISPOSAL OF RESCUED SLAVES.

IN a small *brochure*, published in Glasgow, " A Lady's Letters from Central Africa," we get a glimpse of the action of the Roman Catholic Missionaries on the shores of Lake Tanganyika. Their procedure is marked by the astuteness which characterised their procedure in their palmiest days. At each station there are placed five active missionaries, with a bishop as oversman, who sails about, visiting three stations in turn. The missionaries guarantee to protect the people, but not to go out and fight. So their stations are built like forts, and are very strong, and loopholed all round. A Colonel (or Captain) JOUBERT, a soldier in the Papal army, has gone out to control the fighting department. He is not a missionary, and lives by himself with his native troops, and his work is to defend the mission stations if they are attacked.

These White Fathers are dressed in long white (when clean) flannel, white and black rosaries, and large helmets. When they are sent out they go *for life*; death only releases them ! Their plan of operations is to *buy* from Arabs, chiefs, parents, or relatives, several hundred small boys and girls, from three to five years old. This is the weak point in their arrangements, as it encourages *Slavery*, and incurs a heavy annual expenditure, which, it is possible, will ultimately adjust itself. The children are, of course, brought up strict Roman Catholics, and live in houses round the court of the fort. Every child is taught to work, and each hoes and keeps in order its little bit of ground, so that the mission is practically self-supporting. The fathers plant their stations in districts where there are no villages, but much ground for cultivating. As the children grow, the big boys are sent to live in a village by themselves near the convent, and the big girls are treated in the same way. When a boy wants.

to marry he selects a girl, and they live together in another village further off, and are pure Roman Catholics, knowing no other religion or superstition. The priests do not teach many of them to read, but rather encourage them in industrial occupations. One station has now 1,000 church-goers. Two Protestant missionaries said: "Don't be surprised if some time you find the whole shores of Tanganyika Roman Catholic." This might prove true if they were left severely alone; but they are encircled by a cordon of Protestant agencies, and we may one day hear different accounts of this district.

#### THE RESCUED GALLA SLAVES AT LOVEDALE.

In September, 1888, H.M. gunboat *Osprey* captured, in the Red Sea, some 270 young people, intended to be sold as Slaves. They were landed at Aden, and various missions took them in. The Roman Catholic Mission in Aden took some, and others have been taken by Church of England and American Presbyterian Missions in India. The Free Church Mission at Lovedale got sixty-four, according to the Free Church *Monthly* for this month. They are all young—none over eighteen years—of whom forty-two were boys, and twenty-two girls.

*The Boys*.—The progress of the Gallas in Aden was always interrupted (says Mr. LOCKHEAD) by sickness, or the intense heat of summer, so that the past session in Lovedale is the first time we have had a fair opportunity of really testing their abilities. Having a standard at which to aim was an incentive to diligence and perseverance. The boys and girls at present mixed in the classes, we had also a fair opportunity of testing the relative progress of both. The good health they have enjoyed since their arrival, due to the change of climate, and to the care and good management of their boarding arrangements, have brought out many latent qualities. Our Galla service on Sabbath morning has not been without results, and some of the students, we have good reason to believe, look forward hopefully and prayerfully to the time when they will return to their own people to bring the light to those who, as they themselves express it, "sit in darkness."

*The Girls*.—Amongst the girls (says Dr. PATERSON) the most marked improvement has come, for here was larger room for it. They have hitherto, though unconsciously, missed the care and bracing influence of English lady teachers. Now, their superintendence and contact with other girls, with discipline and the routine of domestic duty, have thrown an interest and purposefulness into their lives that are already telling in more ways than one.

This land of hills, and streams, and abundant vegetation contrasts very strongly with the barren waste where they so recently were, and, with the maize and Kafir corn, and pumpkins and sour milk, reminds them of the native land they left so long ago, and has given them quite a home feeling.

Then, too, the more genial climate is rapidly re-establishing their health, and so reacting favourably on their dispositions. No doubt their docility, and frank and easy manner, except perhaps occasionally in school, and their naturally tidy habits, have lent themselves to training, and thus afforded early marks of improvement. With some exceptions, they are diligent in the preparation of home lessons, and almost at any hour may be seen poring over book or slate.

Most have proved fairly apt scholars, though a rather excessive shyness, at times almost bordering on taciturnity, makes it a little difficult to exercise their faculties to the full in the class-room.

Mr. LOCKHEAD conducts a service on Sabbath mornings, in Galla, for boys and girls together, and the girls meet with Dr. PATERSON in the afternoon in a Bible class. In addition, they attend the ordinary services in the hall, which are conducted in English and Kafir. Though they can, as yet, benefit but little from these ministrations, the influence is wholesome, and the practice in listening and in singing the hymns is beneficial.

It is hoped that their advancement, in days to come, will justify the very bold measure of bringing these children so far from their own latitudes, and establishing them for some years in an institution well fitted to make the most of them against the day when they shall return, for good and for God, to their own fatherland.—*Religious Review of Reviews*.



## Captain Bore on "Darkest Africa."

*To the Editor of THE ANTI-SLAVERY REPORTER.*

SIR,—I hope you will allow me a small space for reference to the book, "Darkest Africa."

I am aware that there have been many criticisms upon its subject matter, but further than that, I am quite unacquainted with the recent and current controversy on the subject. I have only just returned from a tour round the world, and I write, not as a literary critic, or as an onlooker of that controversy; but as a Central African worker and traveller with as practical, and, perhaps, as considerable, a Central African experience as Mr. STANLEY.

The author states, while holding the map-makers up to ridicule, that one of their acts of foolishness or incompetency was, that they "had named a great bay on Tanganyika after a person who had followed in the steps of six preceding investigators." The "person," I believe, was myself, and the "preceding investigators" were BURTON, SPEKE, LIVINGSTONE, STANLEY and POCOCK, and CAMERON.

Now I desire to say that the map-makers had, as their authority, the fact that the name of that bay was inserted on my map by the Royal Geographical Society, who endorsed the value of my survey by special notice at the same meeting, last year, at which Mr. STANLEY received his honours, and of which he could scarcely fail to be aware.

No one, I believe, has made small of Mr. STANLEY's geographical work because he was preceded at various points by other investigators. In all maps representing my work, and in my descriptive writings, I have paid special honour to my predecessors on Tanganyika, and, perhaps, specially to Mr. STANLEY, retaining on the map for that purpose certain names he gave, and arguing with many scientists for the accuracy of his prediction and statements about the Luhuga outlet. One of the most prominent features indeed of "Darkest Africa" is, a sitting in judgment upon the author's predecessors and contemporaries; but it is quite superfluous for me to argue that GORDON was *not* a "fool," and many other noble men *not* "incompetent"; for they have names which will remain unsullied in renown and honour through it all.

But I cannot, with a clear conscience, refrain from protesting against the terrible slaughter of Africans in their homes, and the sacrifice of auxiliary Africans in their progress through the country as recorded in "Darkest Africa," which, out of common justice to the natives I have so long lived and worked amongst, I cry out against as altogether unjustifiable, and unnecessary for any lawful purposes of Europeans in Africa; and against the unfair vilification of Arabs in Africa, amongst whom may be found many from whom we might learn valuable lessons in the peaceful development of that country.

Millions of Africans are our fellow subjects—millions more have recently come under our influence, and it is essential to them and us that we should understand their character and condition. The record (as Darkest Africa is) of the most disastrous and fatal of African expeditions, cannot aid us in this, leading us to suppose, as it does, that the African is a blood-thirsty savage—describing him as he appears in times of desperate conflict in defence of his own, and leaving behind in its track not only no trace of civilisation or benevolence, but ruins, desolation and death.

EDWD. COODE HORE.

LONDON, 25<sup>th</sup> April, 1891.

---

### A Story of Rescued Slaves.

THE following startling account has reached the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY :—

“On Sunday, the 5<sup>th</sup> of April last, ten miserable beings, just escaped from the jaws of death, were landed at the Port of Kurrachee, British India. The history of these poor boys and girls, for there were five of each sex, is a heartrending one. Some twelve months ago they were shipped, with about 100 other Slaves from Zanzibar, by Slave-trading Arabs. The dhow on which they were stowed appears to have coasted along the south of Arabia, its human cargo being disposed of at various ports where a ready market was found. The ten above alluded to were sold at a place called Sur, in the Gulf of Oman. For a long time they endured a course of ill-treatment from their owners which induced them to conspire to run away. Finding a small boat near the shore, these poor boys and girls got on board, under cover of the darkness, and, without food or water, set sail into the unknown Indian Ocean. A small packet of dates that happened to lie at the bottom of the boat enabled them to live on very meagre fare for five days, but all this time they were without water. But when this small supply was exhausted they drifted for another five days at the mercy of the wind and waves. At the end of this terrible time, more dead than alive, they were picked up by the captain of a native craft, who tended them with the greatest kindness and carried them to the port for which he was bound, and there he delivered them over to the British authorities. Subscriptions were raised to feed these poor waifs, and when the native vessel was ready to proceed to Kurrachee the British authorities intrusted the Slaves to the care of her captain. No doubt they will now be free, but the history of these courageous young adventurers shows that in spite of the efforts of the British men-of-war the Slave-trade is still carried on in the Persian Gulf and on the Coasts of Arabia, and the terrible risks incurred by these children prove also the cruelty of Arab Slavery.”

### A Visit to Katanga.

*Apropos* of Captain STAIRS's expedition to Katanga, on behalf of the Anglo-Belgian Company, some notes just received from Mr. ALFRED SHARPE, of his recent visit to that country, are of interest. Mr. SHARPE, it will be remembered, has been appointed one of Mr. H. H. JOHNSTON's Vice-Consuls. It is understood that his recent visit to Katanga, or Msiri's kingdom, as it is also called, was in the interests of the British South Africa Company. Mr. SHARPE left Lake Nyassa in the latter part of last year and crossed the plateau to the south end of Lake Tanganyika. Thence he travelled in a westerly and south-westerly direction, discovering at some distance from Tanganyika a considerable salt lake, which in the rainy season is much swollen. Reaching the east shore of Lake Moero, he skirted it through thick bush, and in the beginning of October arrived at Kazembe's town, on the south-east corner of the lake. This decayed descendant of a long line of powerful potentates received the expedition very ungraciously. He is naturally not on friendly terms with the conquerer of his old kingdom, Msiri, and wished to prevent Mr. SHARPE from going further. The latter made an attempt to pass southwards and westwards across the Luapula, but was compelled to return, he and his men being nearly starved. Mr. SHARPE then retraced his steps towards Tanganyika. Starting afresh, he made for the north end of Lake Moero, and, crossing the Luapula (here about two hundred yards wide), he found himself on the eastern shoulder of a high tableland, which forms the western shore of Lake Moero. Passing west-south-west, Mr. SHARPE crossed the head-waters of the Luvua, and some of its tributaries. Msiri's headquarters were reached on November 8, 1890. Here he remained for eight days, but it does not appear that he succeeded in doing much in the way of treaty-making. Mr. SHARPE found, what was known before, that Katanga is rich in gold and copper. He returned by a slightly different route. The rainy season having set in, he found his salt lake (which he again visited) greatly increased in size; it seems at one time to have been considerably larger than it is at present. On the plateau he reached a height of 5,400 ft. He had a fine view of the west and south-west of the lake. Kilwa is the only island in the lake, and is inhabited by Simba's people, who are constantly at war with Msiri. There are other large islands in the river Luapula, which flows into the south end of the lake. Proceeding to the north end of the lake, Mr. SHARPE crossed the country to Lake Tanganyika, at the south end of which is Abercorn, one of the Lakes Company's stations. He reached Lake Nyassa in the end of January last. Whatever else Mr. SHARPE may have accomplished, there is no doubt that, when his full narrative is published, it will be found he has done much for geography. He was more fortunate than Mr. JOSEPH THOMSON, who does not seem even to have seen Msiri, mainly, it is understood, because many of his men were suffering from smallpox.—*The Times*, June 10, 1891.

---

### SLAVE-TRADE BETWEEN TONQUIN AND CHINA.

AN active Slave-trade in native girls takes place by land between Tonquin and China. The girls are kidnapped and taken to Hongkong, Pakhoi, Hoihow, and Canton, where they are sold to lead lives of infamy for the most part. The French authorities have vainly tried to stir up the Chinese Government against the evil, though the law of China assigns the death penalty to kidnappers of women and girls.—*Bombay Gazette*.



## Khama, a Christian African King.

CHRISTIANITY'S war with Slavery belongs almost exclusively to the present century. Step by step, the dark places of the earth have been sought out and illuminated by a Gospel that assures freedom to all mankind. One by one the outworks have been carried and the principal strongholds stormed. Inland are many tribes by whom it has been totally abolished as the result of missionary teachings and spiritual enlightenment. But in the Soudan, around the great lakes, and along the margin of the Sahara, from Lake Tchad to the Atlantic, it still holds sway.

One of the most notable of African Christian potentates, whose rule GOD has blessed to His people, is KING KHAMA, of the tribe of the Bamangwato, in Bechuanaland. This monarch is about sixty years old, tall, erect, and young looking. KHAMA'S father, SEKHOMA, was the chief of a tribe at Shoshong, in Bechuanaland, which was frequently subjected to raids by the war-like Matabele nation. With his four brothers, KHAMA was baptised in 1865, and their father, SEKHOMA, being a heathen, sought to kill them. Three of the brothers, frightened by his threats, returned to heathenism. Ultimately the old chief abandoned his murderous designs, but he seized every opportunity to persecute the two who remained steadfast.

KHAMA'S strength of character and Christian resolution were soon to be tested. Many years before, his father, SEKHOMA, had usurped the chiefship of the Bamangwato, driving his brother, MACHENG, the reigning chief, from the country. SEKHOMA now invited MACHENG to return, on condition that he should put to death the Christian sons of SEKHOMA, whom the latter had been unable to subdue. MACHENG accepted the terms and assumed the rulership. In a speech at the public welcome to MACHENG, KHAMA sternly rebuked the man who came to rule with murder in his heart. MACHENG spared the young men, and after his death, KHAMA was chosen by the people as king or chief, the terms being synonymous among many African tribes.

When he was invested with power, KHAMA at once showed his progressive Christian character. One of his earliest acts was the freeing of the Slaves and the nomad subject tribes, to all of whom he gave seed-corn and cattle, and encouraged them in pastoral pursuits.

He built the town of Palapye, in the Cwapong mountains, the former capital, Shoshong, having become uninhabitable through scarcity of water. The new town covers some twenty square miles; it has broad avenues, bridle and foot-paths, and the dwellings are all of red clay, well-built and thatched, each having a plot of land contiguous. He has also encouraged the building of many churches, and he is the staunch friend of the missionaries. Moreover, the wife of this Christian king is herself a Christian and an active worker in the Church.—*Christian Herald*.

---

## SLAVE-TRADE IN THE DUTCH INDIES.

SLAVE-TRADING has not yet become a thing of the past in Java and the neighbouring islands, despite the efforts of Government to root out the evil. In Lombok, for instance, the chiefs and men of influence set store by the possession of Slaves. They are imported from islands lying further to the East, and include Papuans, who, however, do not live long owing to home sickness. Sometimes the people of Lombok themselves are sold into Slavery when they happen to fall under the displeasure of their Rajah. In Java itself disguised Slave-dealing is carried on, especially in coolie recruiting for Deli.—*London and China Telegraph*.

## Egypt.

A REPORT on the Administration and Condition of Egypt and the Progress of Reforms, to which we have already alluded on another page, has just been presented to Parliament. Sir EVELYN BARING is to be congratulated on the interesting description he is able to forward to his Government, and, as dealing more particularly with the work in which this Society is interested, we reprint in full His Excellency's report upon *Slavery*, *The Corvée*, and *The Coubash*. We have already noted with pleasure the association of Mr. Justice SCOTT in the judicial work of the country.

### SLAVERY.

The decay of Slavery in Egypt dates from the Convention negotiated in 1877 by LORD VIVIAN with the Egyptian Government.

A Khedivial Decree, which was issued simultaneously with the signature of the Convention, provided that Slavery in the Soudan was to cease in 1889. This portion of the Convention has, for obvious reasons, remained a dead letter. Indeed, one of the first acts performed by General GORDON when he arrived at Khartoum, in February, 1884, was to issue a Proclamation which sanctioned Slavery. ("Egypt, No. 9, 1884.") This measure was a good deal criticised. I expressed an opinion at the time that, under the circumstances which then existed, General GORDON was perfectly justified in issuing the Proclamation. In point of fact, even if no rebellion had occurred in the Soudan, it would, I believe, have been impossible to have given practical effect to this particular provision of the Convention.

In all other respects the Convention has amply fulfilled the expectations of those who negotiated it. It has been found a very efficient instrument for the gradual suppression of Slavery.

The special influence exerted for the last few years by Her Majesty's Government in Egypt has, of course, given a great impetus to the work of suppression.

Before 1882, the duties of the Slave-Trade Department were to watch the desert roads and to prevent caravans bringing Slaves into Egypt. The sale of Slaves in Egypt, the manumission of Slaves, and the prosecution of Slave-dealers, were not in the hands of the Department.

This state of affairs was unsatisfactory. It was almost impossible to keep an effective watch over all the routes leading into Egypt, and unless this could be done the supply of Slaves could not be cut off. The only practicable way of dealing with the question was to check the demand.

In January, 1883, an important change was made. The Slave-Trade Department was incorporated into the Police, and placed under the orders of Colonel SCHAEFER, who was charged to carry out the judicial stipulations of the Convention. It was not, however, till 1885 that the Manumission Bureaux were placed under his orders.

Colonel SCHAEFER found that there were thirty-two Slave-dealers in Cairo, many of whom conducted their operations openly. They were arrested, tried by court-martial, and severely punished. It may be confidently stated that no Slave-dealer now exists either in Cairo or in any part of Egypt. A very few Slaves may still be occasionally smuggled into the country and sold privately; but, for all practical purposes, I think it may be said that the Slave-trade is extinct.

The question of the possession of Slaves presented very peculiar difficulties. The Regulations, based on the Convention of 1877, were drawn up more with a view to

the suppression of the Slave-trade than to the suppression of Slavery. Moreover, the treatment of this question brought the Department in direct contact with some of the most delicate features of Mohammedan social life. In overcoming these latter difficulties, the greatest assistance has been derived from the tact and judgment shown by Major HASSAN HARIS, a Mohammedan officer of the Slavery Department.

In 1885 the number of Manumission Bureaux was largely increased. This step, together with the fact that the Slaves did not, as heretofore, find any difficulty in obtaining their certificates of freedom, had the immediate effect of quadrupling the number of freed Slaves. The number of Slaves who apply for certificates is now, however, decreasing every year, the fact being that there are relatively few Slaves left in private houses.

Looking to the fact that freedom from Slavery is now obtained with the greatest ease, people who wish to become owners of Slaves are naturally reluctant to risk their money in such a bad investment. So great a change has, in fact, come over native public opinion in connection with this matter, that many Slaves now leave the harems without taking the trouble to come to the Manumission Bureaux for certificates of freedom. They feel sure that no one will interfere with their liberty. People are beginning to be unwilling to have anything to say to Slaves. Many wish to get rid of them, as they have to improve their condition considerably in order to induce them to remain in their houses.

I do not doubt that in most houses, if not in all, the Slaves who still remain are now better treated than is generally the case with free servants. The Refuge for Female Slaves, which was established a few years ago, and which is partly supported by voluntary subscriptions, obtained for the most part in England, has been very useful. An institution of this nature will be required for some time to come. Any attempt at proselytism has been rigorously forbidden, with the result that the institution, far from encountering opposition, is generally viewed with favour by the Mohammedan population. The demand for domestic servants is often greater than the Home can supply.

I regard this change in public opinion as of greater importance than any remedial measures which can be adopted by the Slavery Department, but, without doubt, it is largely due to those measures. Owing to the cautious manner in which the Department has worked, and still more owing to the influence and wise moderation of the KHEDIVE, who has never ceased to take the warmest personal interest in this subject, the change has been effected imperceptibly and without encountering any strong opposition.

I have frequently had occasion to appeal to His Highness for assistance in connection with individual cases of Slavery, which lay in some degree outside the strict letter of the Convention, and I have never appealed in vain. I doubt whether many natives of Egypt themselves realise the extent to which Slavery has been already abolished. However much British influence may have helped to quicken the movement, the chief merit of this great reform is to be attributed to the KHEDIVE. Without the active support and co-operation of His Highness relatively slight progress would have been made.

It may, therefore, be said that the Slave-trade in Egypt is extinct, and that Slavery is moribund.

Colonel SCHAEFER complains that his office has become almost a sinecure. For the present, however, its abolition would be a premature measure. It will require watchfulness for some while to come to prevent a revival of Slavery.



## THE CORVÉE.

"Previous to 1883," Sir COLIN MONCRIEFF writes to me, "the whole of the earthwork in the clearance and repairs of canals and embankments was effected by the forced, unpaid, unfed labour of the peasantry. In 1884 this labour amounted to 85,000 men working for sixty days.

"In 1890, for the first time perhaps in all history, there was no *corvée* in Egypt."

On no subject has the cordial co-operation of the Egyptian Government, whether under the ministry of NUBAR PASHA or of RIAZ PASHA, and the English officials in the service of the KHEDIVE, been more marked than in connection with this beneficent reform, which may now, after encountering many obstacles, be considered as an accomplished fact.

## THE COURBASH.

On the 16th January, 1883, a Circular was addressed to the various local authorities in Egypt "*à l'effet d'interdire l'usage de la bastonnade.*" Vigorous measures were at the same time taken to enforce obedience to the Circular.

There were not wanting persons, at the time this Circular was issued, and for some while afterwards, who, looking to the fact that Egypt had been heretofore almost exclusively governed by the use of the courbash, considered its total and immediate abolition somewhat rash. Others, again, who could certainly not be accused of any sympathy for oppressive forms of government, thought that, for certain offences, corporal punishment, under proper legal and medical supervision, might advantageously be substituted for imprisonment. There was, without doubt, some force in these arguments.

A very restricted and legal use of the courbash would, in my own opinion, have been unobjectionable had it not been for the risk which would have been run that a permission of this sort would, under the circumstances which at the time existed in Egypt, have perpetuated its unrestricted and illegal employment. That risk was so great that I doubt whether anything short of the bold measure of reform adopted under LORD DUFFERIN'S auspices would have produced the desired effect.

Torture, and notably the use of the courbash, was, until a few years ago, more especially employed in Egypt in the collection of taxes, and with a view to extorting evidence from reluctant witnesses or accused persons. I think I may say with confidence that it has entirely ceased in so far as the collection of taxes is concerned. On the second point I can speak with a less degree of confidence. Only two years ago a number of facts were brought to my notice which left no doubt on my mind that torture, sometimes of the most cruel description, was still being occasionally used to extort evidence, notably before the Special Commissions which had been instituted to suppress brigandage. The suppression of the Special Commissions of Brigandage—whose proceedings were, in many cases, contrary to the most elementary principles, not only of law, but of natural justice—produced the result of checking these abuses. Latterly I have not heard of any cases of torture. I am not, however, prepared to state confidently that the use of the courbash and other forms of torture have altogether disappeared. I may, however, say that cases of torture are now of very rare occurrence, and that, if practised at all, it is done secretly and with every precaution against discovery. A well-informed European wrote to me but a short time ago, "I now never hear of the courbash."

Of the many abuses, now partially abolished, which would tend to reappear should the influence at present exercised by the British Government in Egypt be diminished, I know of none whose reappearance may be predicted with a greater degree of probability than that now under discussion.

## Reforms in Egypt under English Guidance.

MR. ALFRED MILNER, formerly Private Secretary to Mr. GOSCHEN, took service under the KHEDIVE as Director-General of Accounts, about eighteen months ago, and being now in England, that gentleman has given a most interesting epitome of the reforms recently carried out in Egypt to a representative of the *Pall Mall Gazette*. The whole of the article is well worth studying, but we have only space to reproduce those parts which mainly apply to the abolition of the *Corvée* (or forced labour system) and the great irrigation works now nearly completed, for both of which reforms the country is mainly indebted to the energy and skill of Colonel Sir COLIN SCOTT-MONCRIEFF and his able staff. For the many other remarkable reforms described by Mr. MILNER, Egypt owes a debt of gratitude to the untiring zeal, good temper, and diplomatic tact of Her Majesty's Representative at Cairo, Sir EVELYN BARING, G.C.M.G.

Although the question of Slavery and the Slave-trade does not come within the scope of Mr. MILNER's review, we cannot refrain from stating that the almost complete cessation of the Slave-trade in Egypt is mainly due to the Department created for dealing with that question, of which Department Colonel SCHAEFFER BEY has, for several years, been the active and almost ubiquitous head. Although this great end has been so satisfactorily obtained, we believe that it would be an extremely unwise and dangerous policy to in any way curtail the powers and resources of the Department which has been so effectual in stopping the Slave-trade, which, until a comparatively recent date, had been a disgrace to Egypt.

We annex a few extracts from Mr. MILNER's statement:—

### THE REVIVAL OF EGYPT.

"From this preamble," we said, "it would seem that the state of things you are going to describe is satisfactory?"

"Satisfactory is not quite the word. The present revival of Egypt—the *material* revival, I mean—is not merely satisfactory. It is phenomenal. Only a few years ago it seemed doubtful whether by all possible pinching and scraping the Government of Egypt could manage to make both ends meet. Last year, in spite of quite a number of abnormal expenses, there was a surplus of £600,000—£600,000 on a revenue of ten millions. Just think what that means. It is as if you were to have a surplus of more than five millions in Great Britain."

"But, of course, a Government may have a surplus without the country which it governs being really prosperous. How far is your increased revenue due to the increased wealth of the country?"—"It is entirely due to it. In old times the Government of Egypt could fill its coffers, while the pockets of the people were empty. In fact, in the last days of ISMAIL it simply enriched itself by the general impoverishment of its subjects. But now, when you can never collect in taxes one piastre more than what is legally due, there is no chance for the Government of increasing its income unless there is a general increase of wealth. In the present case the reasons are very simple. Imports and exports increased; therefore the

Customs dues, which bear a fixed proportion to the amount of imports and exports, were larger than we expected. Railway traffics increased, and the railways are the property of the Government. The crops of 1890, and especially the cotton crop—the largest on record—were very plentiful. Hence we collected the land tax, which is half our revenue, with unexampled ease, and there were no arrears to speak of.”

“And what is the prospect for this year?”—“As good, unless the locusts blast it. In fact, you may say that, except in the case of some unavoidable calamity, like a plague of locusts, or a very low Nile, the country is bound to yield increasingly abundant crops. The average produce of future years will be equal to that of last year, or above it. The improvement in the irrigation system has wrought this great change in the productiveness of the soil. Sir COLIN MONCRIEFF and his able and devoted staff have saved Egypt.”

### THREE GREAT BOONS TO THE FELLAHEEN.

“But to come back to the fellaheen, Mr. MILNER. You say they have been the great gainers by the changes of the last few years. Can you tell us a little more in detail how the material condition of the fellaheen has been improved since the English occupation?”

“Certainly. It has been improved in a score of ways; but I will only dwell on three great points. Their water supply has been rendered more abundant and more regular; they have been entirely relieved from forced labour in clearing the canals; and they have been relieved from arbitrary exactions. Now, these are enormous boons. May I take these *seriatim*?”—“By all means.”

### MORE WATER.

“Well, then, first as to water. That is the capital question for every Egyptian, his one great pre-occupation, the one constant subject of inquiry, of solicitude, of conversation, from the highest circles of society to the lowest. Water, water, water. Egypt lives by the Nile. The first study of every Egyptian Government, the greatest of all boons it can confer upon its subjects, is to make the most of the Nile. And immense progress has been made during the last five or six years in making the most of the Nile. Old canals have been improved and new canals cut. The Barrage at the apex of the Delta—a colossal work, on which hundreds of thousands had been spent, but which, at our coming, was about to be abandoned as worthless—has been completed, and now serves as a great distributor of water at high level, during low Nile, to the whole of Lower Egypt. The system of basin irrigation in Upper Egypt has been completely reformed. On the other hand, large drainage works have been completed, and others are in course of construction in a number of provinces. I might go on with the list, but these facts will give you some idea of the magnitude and multiplicity of the engineering enterprises of the Egyptian Government during the last few years.”

“And the result?”—“The result! That the cotton crop, the most profitable crop which Egypt bears, exceeded last year four million cantars—an utterly unprecedented figure. That from one to two hundred thousand acres in Upper Egypt have been rescued from periodical drought, and now have water insured to them even in years when the Nile is low. That in several of the lower provinces great tracts of land, till recently water-logged and worthless, are at this moment smiling with crops as rich as human eye can rest upon. That an expenditure of about £200,000 a year, which would have been necessary for pumping water in the Delta if the Barrage had been abandoned, has been completely obviated by the completion of that great work. These are *some* of



the results. They represent a capital value of millions added to the wealth of the country. But even that is not the chief thing to boast of in this particular matter. A prudent husbanding of your water is good; but there is something better."

"What do you speak of?"—"The *just distribution* of it. That is the capital claim of the Irrigation Department, as at present conducted, to the gratitude of the people. In no respect was there—in the old bad days of administrative disorder—more mismanagement, tyranny, corruption, and waste than in this vital matter of the distribution of water. The strong man grabbed it and squandered it, and his weak neighbour might whistle for it. Now that is all put a stop to, and the extraordinary thing is that everybody is pleased. Yes, however men may grumble about other things—and, of course, there is plenty to grumble at in Egypt—you seldom hear, from high or low, anything but praise—astonished admiration—of the work of the irrigation engineers. It was not always so. When they first came from India they had to encounter much opposition. Their methods were not understood, their object not appreciated. No doubt they made some mistakes at first—how could it be otherwise? But now criticism is silent, the hostility has died away. There may be complaints here and there, but they are few and exceptional, and quite drowned in the general chorus of approbation. On this point, at any rate, there is practical unanimity."

#### NO MORE CORVÉE.

"And about your two other points?"—"Well, I need not dwell upon them. As for the abolition of forced labour, it has been the dream of reformers for years. We now spend £400,000 a year on paying for work which in past years the fellaheen were compelled to do for nothing. Men were taken away from their homes and their own fields for weeks and months, and there was every kind of injustice connected with the selection of the workers. No doubt the work itself—the cleaning and repairing of the canals—was absolutely necessary; but just think of the enormous economic waste of this method of doing it! Now it is all done by paid volunteers. Instead of tearing men away from their homes and from their own business—perhaps to its ruin—you distribute a welcome wage among those who have the time and desire to earn it. A considerable boon is substituted for a great curse. Why, it is in itself a social revolution."

#### IMPOSSIBLE WITHOUT THE KHEDIVE.

"Shall I give you the most striking proof," Mr. MILNER continued, "that the period of predominant English influence has not had the effect of undermining, but of strengthening, native authority? You will find it in the position of H.H. THE KHEDIVE. Never in the course of his reign has he enjoyed greater influence and popularity than at the present moment."

"And that influence is exercised for good?"—"Ah! there you take me on to what might be very delicate ground. I am in his Highness's service. If I had a shadow of misgiving as to the answer to be truly given to your question, it would be my duty to be silent. But, as I have not, I may say just thus much: the progress of the last eight years would have been absolutely impossible, the hope with which we look forward to the future would not be justified, if it were not for the character and aims of the KHEDIVE. He is a sincere Mohammedan, and a good patriot. But he is an ardent reformer—not the man to love innovation for its own sake, or to embrace showy schemes unsuitable to the character of the people, but the man to throw himself heart and soul into a policy of moderate and gradual reform. It is in that spirit that he accepts English assistance. He feels the need of it; he appreciates the

object with which it is offered to him, and he does everything in his power to make it effective for the good of his people. There is not one of us, who have the honour to serve him, who has ever gone to him with any well-considered proposal of public improvement and met with an unsympathetic reception. What LORD SALISBURY said about his Highness, in his speech at Glasgow, will have been read with a thrill of genuine pleasure, and with a cordial recognition of its absolute truth by every Englishman in the Egyptian service."

We are glad to note the enthusiastic terms in which Mr. MILNER acknowledges the great and beneficial influence exerted by H.H. the KHEDIVE.

### Colonel Sir Colin Scott-Moncrieff, K.C.M.G., &c.

THE following letter from GENERAL GRAHAM, to the Editor of the *Pall Mall Gazette*, will be read with interest by our Anti-Slavery friends, many of whom are personally acquainted with Sir COLIN SCOTT-MONCRIEFF, who is also a liberal supporter of the ANTI-SLAVERY SOCIETY. A melancholy interest also attaches to the fact that the lady alluded to in the letter as Sir COLIN'S invalid wife was a daughter of Mr. EDMUND STURGE, the present venerable Vice-President of the ANTI-SLAVERY SOCIETY.

SIR,—I have read with the greatest interest your most valuable article "Eight Years of Egyptian Progress," an interview with Mr. ALFRED MILNER, in the *Pall Mall Gazette*. Mr. MILNER'S *résumé* of English work in Egypt during our protectorate of that country is most valuable, inasmuch as it places before the British public and the world the benefits of British rule in Egypt in the most concise terms. I am glad to note that of all the reforms which we have inaugurated in Egypt, Mr. MILNER places those introduced by the Irrigation Department in the foremost rank. He says: "The improvement in the irrigation system has wrought this great change in the productiveness of the soil. Sir COLIN MONCRIEFF and his able and devoted staff have saved Egypt."

I do not venture to state that Sir COLIN SCOTT-MONCRIEFF was the only man in the British service who was competent to inaugurate and complete the great work which was entrusted to him; but I maintain that there were but very few who combined technical knowledge of his craft, and diplomatic ability to work with Egyptian and French officials, without which any amount of engineering skill would have been valueless, as Sir COLIN SCOTT-MONCRIEFF. It may be interesting, therefore, to your readers if I give a very short account of how Sir COLIN'S services were placed at the disposal of the Egyptian Government. When in Egypt, in November, 1889, on a pleasure trip up the Nile, I was staying at Shephard's Hotel, and the first person I wrote to was my old friend, Sir COLIN. We came over the same evening, and, in the course of conversation, he told me how he came to be at the head of the Irrigation Department. It is curious, as showing how much chance has to do with a man's making a world-wide reputation. Sir COLIN said: "You remember when I passed through Agra, in 1883, and we were together then, I told you I was retiring from the service, and intended going from Bombay round the world, by Japan and 'Frisco? Well, I got to Bombay, and then my wife got so ill that I determined to go home direct. I did so, and stayed at Suez, in the hotel there. One night I was in my room when I heard a knock at my door, and was astonished to find that my visitor was LORD DUFFERIN, who told me that he wanted me to take up

the post of Inspector-General of Irrigation in Egypt ! He told me that he had wired to LORD RIPON, the then Viceroy, for an experienced officer to fill the post. LORD RIPON telegraphed to Colone. BROWNLOW (head of the North-West Provinces Irrigation Department) to recommend a man, and Colonel BROWNLOW telegraphed back : "COLIN SCOTT-MONCRIEFF, now *en route* to England, is the very man." LORD RIPON telegraphed to LORD DUFFERIN, and LORD DUFFERIN, finding that Colonel MONCRIEFF was at Suez, set off in person to secure him. Had Colonel MONCRIEFF gone round the world to Japan and 'Frisco, he might not have been in the distinguished position which he now holds with so much honour to himself and to England.

Yours faithfully,

G. F. J. GRAHAM, *Major-General.*

---

### THE STATUTE LAW REVISION BILL.

A BILL for promoting the revision of the Statute Law by repealing enactments which have ceased to be in force, or *become unnecessary*, has come down to the Commons from the Lords, and now awaits consideration. Amongst the Acts proposed to be revised, and in some parts repealed, is 6 & 7 Victoria, cap. 98, entitled "An Act for the more effectual suppression of the Slave-Trade." The object of the passing of this statute, by LORD BROUGHAM, was to make it clear that Slave-trading carried on by British subjects, in any part of the world, was as illegal as it was in countries under British jurisdiction. This Act failed in some particulars, but is far better than none at all, and we note with feelings of anxiety that a considerable portion is now to be repealed on the ground that it is unnecessary. Without going into purely legal and technical reasons, we believe that it would be very unsafe to repeal any portion of this Act (sections 5 and 6 always excepted, as they never ought to have been passed), until a better measure has received the sanction of the Legislature. This, we hope, is only a question of time, for the ANTI-SLAVERY SOCIETY has already recently made one attempt to have an Anti-Slave-Trade Bill passed, and hopes to continue its efforts in this direction.

Meanwhile, we note with pleasure that the Right Hon. H. H. FOWLER, M.P., has blocked the Revising Bill above alluded to, on the ground that some of the measures (one being the Act relating to the Slave-Trade) ought not to be revised until a better substitute is passed by the Legislature. We trust that our anti-Slavery friends in Parliament will keep a close watch upon this matter.

---

### THE RATIFICATION OF THE GENERAL ACT OF THE BRUSSELS CONFERENCE.

It must not be forgotten that the 1st of July next is the date fixed as the limit when ratification of the treaty signed can be made. We should like to see some statement as to what Powers have already ratified, and which have not. England, Belgium, and, we believe, several other Powers have ratified, but we know that the United States have—not very much to their credit—refused to do so, on the plea that they do not wish to be mixed up with African matters. The default of the United States is, in itself, of small consequence ; but if it leads to the secession of France, Holland, or Portugal it may be serious. We await with some anxiety the development of this important matter.



## Slavery in British Settlements.

*Papers relating to the Protected Malay States* have lately been presented to both Houses of Parliament, and in looking through these documents we find some remarkable statements connected with Slavery in British Protected States. It may be well to quote a few items from these official papers, as some of our readers may be surprised to learn that in such territories Slavery, instead of being abolished, is only placed under regulation. The whole question of allowing the legal status of Slavery to exist in countries which are protected by the British Flag will soon have to be brought prominently before Parliament and the British Nation, more particularly in reference to our large territorial acquirements in Africa.

### SLAVERY AND FORCED LABOUR IN PAHANG.

In the year of the QUEEN'S jubilee domestic Slavery was abolished in the Negri Sembilan, in which alone of the States under British protection it had continued as a social institution. This was the free act of the then ruler of Sri Menanti, in honour of the jubilee. Later, when Pahang came under British protection, Slavery was placed under regulation; this measure was carried through the State Council of Pahang by the British Resident (Mr. RODGER), with much ability and tact; under the rules which are set out in paragraph 11 of his report, all Slavery will cease in less than six years, and all existing Slaves will be then freed. The regulation of forced labour is thus described in the report: "The system of forced labour, or 'krah' as it is termed by Malays, under which the natives of Pahang have hitherto been liable to be called on by their raja, or local headman, for unpaid labour for indefinite periods, has now been regulated by providing that no person shall be compelled to work for a period of more than one month at any one time, or more than two months in any one year.

"During the continuance of such work the ryot is also entitled to claim a daily payment of ten cents, or sufficient food, and, when called on for forced labour, he can either obey in person or provide an efficient substitute, or compound his liability by a daily payment of twenty cents."

It is to be regretted that forced labour was not entirely abolished, or, if retained, was not placed under regulation, so as to be employed solely for public purposes, for the immediate benefit of the people themselves, as in Ceylon, where the village irrigation works are maintained by the personal labour of the villagers, contributed in proportion to their holdings. But, no doubt, with the early abolition of Slavery to pass through the Council, the Resident accomplished all that was at the time practicable in regard to forced labour.

### SLAVERY IN PAHANG.

#### *Protected NATIVE State with British Resident.*

The Slavery and forced labour regulations, which abrogate two of the worst customs formerly prevalent in Pahang, are by far the most important of all the legislative measures, in so far as the natives are concerned, and I am glad to say that the draft regulations submitted to the Council on these subjects were passed unanimously, with only a few modifications in detail.

Slaves in Pahang were formerly divided into two classes, called, respectively, "habdi" (Slaves, or descendants of Slaves, imported usually from Mecca, or the island of Bali), and "hamba berutang" (local debt Slaves). Members of the former class, acquired by purchase, and not originally belonging to the religion of Islam, possessed no individual rights, and were treated with much greater severity than the Malay debt Slaves, who, theoretically, could neither be bought or sold, although, practically, this provision in their favour was rendered somewhat illusory by the liability to which they were exposed of being "assigned" to any person paying or becoming responsible for the amount of their debts. Pending the establishment of a Slave register, for which provision has now been made, it has been difficult to ascertain, even approximately, the number of Slaves living in Pahang; but, from such

inquiries as I have been able to make on the subject, it may be roughly estimated that there are at the present moment between one and two thousand purchased Slaves, or their descendants, and between four and five thousand debt Slaves.

Under the new regulations it is provided :—

(1.) That Slavery is abolished throughout Pahang, except in the case of persons whose legal status was that of a Slave at the date of the Council meeting.

(2.) That, from the same date, every "habdi" shall become a "hamba berutang," and that the amount of his debt shall represent the amount of the last purchase money, but shall in no case exceed \$100.

(3.) That all Slaves must be registered, and that their masters are bound to deduct from their debts \$2 monthly, in the case of men, and \$1 50 in the case of women, until the debts are repaid in full, when the Slaves become absolutely free.

Provision has also been made for the proper treatment of Slaves, for the prohibition of unauthorised transfers, for the immediate freedom of the Slave on payment of his debt, &c., &c., and it may be confidently anticipated that by means of these regulations the condition of Slaves will at once be greatly ameliorated, and that Slavery will be completely extinguished in Pahang within the next four years.

12. The system of forced labour, or "krah," as it is termed by Malays, under which the natives of Pahang have hitherto been liable to be called on by their Raja, or local headman, for unpaid labour for indefinite periods, has now been regulated by providing that no person shall be compelled to work for a period of more than one month, at any one time, or more than two months in any one year.

During the continuance of such work, the ryot is also entitled to claim a daily payment of 10 cents, or sufficient food, and, when called on for forced labour, he can either obey in person or provide an efficient substitute, or compound his liability by a daily payment of 20 cents.

13. The regulations for the protection of Indian immigrants are similar to those in force in the Straits Settlements, and the facilities now extended to Pahang, for obtaining labourers direct from India, should be of great benefit to the holders of mining, as well as of planting concessions, since the extensive mines in Mysore, the Wynaad, and other parts of India, are, I believe, exclusively worked by means of Indian coolie labour.

We are glad to note that the British Resident, Mr. RODGER, states in the paper just quoted his belief that Slavery will be completely extinguished in Pahang *within the next four years*, and that the *Corvée* system, which still prevails, is to be limited to two months in one year. As the British Government have induced that of Egypt to abolish the *Corvée* altogether, it seems rather strange that the same influence cannot be exerted for its abolition in a petty Malay State.

With regard to Slavery, how is it that the British Government does not carry out the policy it so successfully inaugurated in India, on the Gold Coast, and in Cyprus, of abolishing the legal status of Slavery? Until this is done England is only winking at Slavery, and losing her prestige as an Anti-Slavery Power.

---

### Obituary.

#### SIR ROBERT NICHOLAS FOWLER, M.P.

SIR R. N. FOWLER, senior Member of Parliament for the City of London, died suddenly, at his residence, Harley Street, on May 22nd, from the effects of a chill, in his sixty-third year. His loss will be very widely felt, as he was an excessively active man in public and philanthropic work.

The ANTI-SLAVERY SOCIETY will always look back with pleasure to the hearty manner in which the deceased Baronet, when Lord Mayor of London, entered into its work. When the Society was endeavouring to arrange a

meeting worthy of the jubilee of Emancipation in British possessions, the late Right Hon. W. E. FORSTER was active in securing the presence of His ROYAL HIGHNESS THE PRINCE OF WALES, on so great an occasion. Sir R. N. FOWLER entered heartily into the spirit of the movement, and invited His ROYAL HIGHNESS to preside over the Anti-Slavery Meeting, on the 1st August, 1884, in commemoration of the fiftieth anniversary of the glorious day of Emancipation. The LORD MAYOR threw open the large room in the Guildhall of the City of London, where a gathering of the foremost statesmen and public men of all parties, and of all the great religious denominations, was held, and will be historic not only in the history of the Anti-Slavery movement, but in that of the City of London. A full report of this meeting has already been published in the Society's journal, the *Anti-Slavery Reporter*.

Sir ROBERT FOWLER's hospitable sympathy towards the ANTI-SLAVERY SOCIETY was not confined to the Jubilee Meeting in the Guildhall, for, in 1885, when he had again become chief magistrate, owing to the sad death of Lord Mayor NOTTAGE, he granted the use of the large Egyptian Hall at the Mansion House, on July 22nd, for a public meeting called by the Society to hear an address from Mr. H. M. STANLEY, who had lately returned from the Congo, over which meeting the LORD MAYOR himself presided.

Although Sir ROBERT FOWLER was not a Member of the Committee of the ANTI-SLAVERY SOCIETY at the time of his death, he formed one of that body for many years, besides which he was a Life Member of the Society.

Mr. ALFRED E. PEASE, M.P., son-in-law of Sir ROBERT FOWLER, is at the present time an active Member of the Committee of the ANTI-SLAVERY SOCIETY, and we desire to offer to him, and all the members of Sir ROBERT's family our very sincere condolence upon the melancholy and unexpected event which has so suddenly thrown them into mourning.

Sir ROBERT FOWLER, as is well-known, was of Quaker origin, being the son of the late THOMAS FOWLER, of Tottenham, head of the banking firm of DRUITT, FOWLER & DIMSDALE. Sir ROBERT was a highly educated and widely travelled man.

#### REV. JACOB MILLS.

It is not the lot of many men to witness such changes as came to pass within the lifetime of a negro minister whose funeral has recently been celebrated in Charleston, South Carolina. At the ripe age of ninety-one the Rev. JACOB MILLS closed a career which had in it some strange elements of romance. He was born a Slave, but had the good fortune to be the "property" of kind-hearted people, who recognised his devotion and good qualities by giving him his freedom whilst he was still a young man. But his wife and child were still in bondage, and each accession to his family increased the number of his master's Slaves, for by the American law the children inherited the status, not of the free father, but of the Slave mother. When the master died the wife of MILLS and his five children were put on the auction block to be sold. They formed part of the "estate." This event happened in the second year of the War of the Secession, and MILLS, who had saved some money, borrowed more, and went to the auction-room to bid for his own wife and the offspring of their marriage. He thus bought his own family for 5,400 dols. There was scarcely any bidding against him, it is said; but, however this may have been, the ransom he paid was a large sum to be raised by a man of humble position and scanty opportunities. MILLS had been an "exhorter" in the days of Slavery, and afterwards became an ordained minister. He had officiated, it was said, at the marriages of half the coloured population of Charleston, and had been the friend and adviser of four generations of his race. The simple facts of such a life will outweigh much that is said to the detriment of the negro.—*Manchester Guardian*.

#### NOTICE.

WE are requested to state that Messrs. HALL & SON, whose advertisement appears regularly on the last page of the *Reporter*, have removed to larger premises, as stated in the present advertisement.



## Missionaries and the Slave-Trade.

## MOROCCO.

WE have often felt surprised at the small amount of Anti-Slavery information supplied to us by Christian Missionaries in Africa. Whether all Missionary Societies have instructed their representatives to confine their information *exclusively* to their own Committees we are not certain, though such would almost appear to be the case.

In Morocco, where the Slave-trade is rampant, we find great difficulty in obtaining reliable information, which difficulty is further increased from the fact that the principal Mission body working in the southern portions of that empire—viz.,

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS  
has refused to allow any of their Missionaries to correspond with the ANTI-SLAVERY SOCIETY.

We shall be very much surprised if the Committee of the above-named Society are supported in this exclusive measure by its subscribers. Silence with reference to the Slave-trade is not supposed to be a characteristic trait of Englishmen, and Missionaries might greatly aid the cause of human freedom if they would send *confidential* statements about the Slave-trade to the ANTI-SLAVERY SOCIETY.

## FORM OF BEQUEST

TO THE

ANTI-SLAVERY SOCIETY.

"I give to the Treasurer of the ANTI-SLAVERY SOCIETY, or to the person  
for the time being acting as such, whose receipt I direct shall be a full  
discharge for the same, the sum of £                                  sterling  
(free of Legacy Duty) to be applied for the general purposes of the said  
Society, to be fully paid out of such part of my personal estate as is legally  
applicable to such purpose, and in priority to all other payments thereout."

8 Prize Medals Awarded  
to the Firm.

.....  
**Fry's**



**PURE CONCENTRATED**

**Cocoa**

Prepared by a new and special scientific process, securing extreme solubility, and developing the finest flavour of the Cocoa.

**HALF A TEA-SPOONFUL IS SUFFICIENT TO MAKE A CUP OF MOST DELICIOUS COCOA.**

This choice preparation of Cocoa makes a most delightful beverage for Breakfast or Supper. Being exceedingly nutritious, easily digested and assimilated, it forms a valuable food for invalids and children.

☛ To secure this article, ask for "Fry's Pure Concentrated Cocoa."

**J. S. FRY & SONS, Bristol, London, and Sydney, N.S.W.**

---

**THE EASIEST BOOTS IN THE WORLD!!!**

**HALL & SONS**

(LIMITED),

ESTABLISHED, 1832.



TRADE MARK.

PATENTEES OF

**"PANNUS CORIUM BOOTS,"**

FOR TENDER FEET,

*Have removed to*

**47, BISHOPSGATE STREET WITHIN,**  
**CORNER OF ST. HELEN'S PLACE.**

BRANCHES:-

6, Wellington Street, Strand.  
25, Leadenhall Street, E.C.

5, Stoke Newington Road, N.  
353, Strand (near Exeter Hall).

*Private Fitting Room for Ladies.*

---

**PRACTICAL AND SCIENTIFIC BOOTMAKERS.**

---

Printed by ABRAHAM KINGDON & NEWNHAM, 12, Finsbury Street, Moorgate, E.C.